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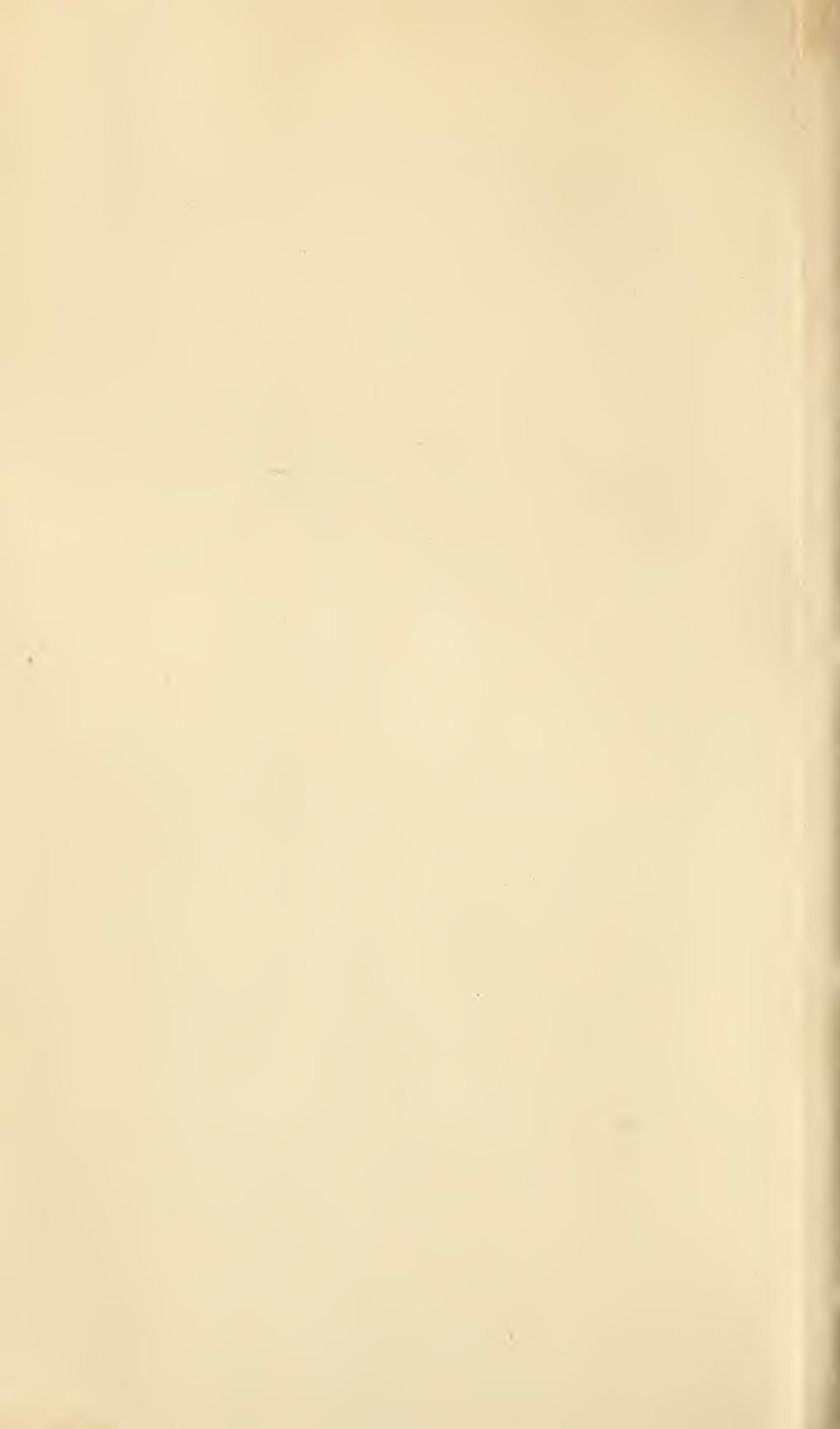
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NEW SERIES, No. 28.

THE

ANNUAL MONITOR

FOR 1870,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1869.

LONDON:

SOLD BY F. B. KITTO AND E. MARSH.

WILLIAM SESSIONS, AND GEORGE HOPE, YORK.

1869.

## NAMES WITH MEMOIRS.

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Samuel Allen.	Joseph Holmes.
James Backhouse.	Edward Hooper.
Katherine A. Backhouse	T. Graham Littleboy.
William Backhouse.	Graham R. Littleboy.
John H. Backhouse.	Margaret Lucas.
George Bainbridge.	Bernard A. Marsh, &c.
Isabella Baynes.	<i>Six Children.</i> }
Mary and John Baynes.	Ellen Elizabeth Maw.
Emma Binns.	Thomas Pierce.
William Bramham.	Phebe Jane Radley.
Sarah Ann Brown.	Rebecca Sturges.
John Candler.	Mary Tanner.
Thomas Chalk.	Arthur Henry Wilson.
Lucy Fowler.	Mary Worsdell.
Cornelius Hanbury.	Mary (Maria) Wright.

### APPENDIX.

John Edwin Brown.  
Arthur Hocknell Davy.  
Maria B. Newby.

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## PREFACE.

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In presenting to our readers another volume of the *Annual Monitor*, it may be observed that there is a lower average of life than in the two previous years,— $50\frac{1}{4}$  years against  $55\frac{1}{2}$ . This appears to be occasioned by an increase of nearly twenty names under twenty years of age, and a decrease of about twenty names above the age of seventy. Of male children under five years, there is an unusual preponderance of deaths over those of females, being nearly two to one.

It remains however a remarkable fact, that the greatest number of deaths returned, year after year, is of Friends between the ages of seventy and eighty; and further, if we take all the names from seventy to one hundred years, we find that rather more than *one-third* of all who die have passed the limit of “threescore years and ten.” In this present year, there are 123 out of a total of 361.

We are not without Scriptural warrant, for considering this as one of the usual results of a circumspect following of the Divine Commandments: “for length of days, and long life, and peace shall

they add to thee."—Prov. iii., 2. "Therefore choose life, . . . that thou mayst love the Lord thy God, and that thou mayst obey His voice, . . . for He is thy life, and the length of thy days."—Deut. xxx., 20. "With long life will I satisfy him, and show him My salvation."—Psalms, xci., 16.

Yet let no one *presume* on length of days. We must leave the issues of life in the hands of Him who gave it. There is abundant evidence that both young and old are called away. Let it be our great aim to be truly Christ's; then "whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether, therefore, we live or die, we are the Lord's."—Rom. xiv., 8.

THE  
ANNUAL MONITOR,  
1870.

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OBITUARY.

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	Age.	Time of Decease.
THOMAS ABBOTT, <i>Cork.</i>	$75\frac{1}{2}$	14 5 mo. 1869
Alice ALDERSON, <i>Dent in Wensleydale.</i> Widow of John Alderson.	80	31 12 mo. 1868
CONSTANCE ALEXANDER, <i>Woodbridge.</i> Daughter of John B. and Anna S. Alexander.	17	1 11 mo. 1868
EDITH ALEXANDER, <i>Monkstown, Dublin.</i> Wife of Alfred J. Alexander.	33	25 7 mo. 1869
ANNE ALLEN, <i>Monkstown, Dublin.</i> Wife of Richard Allen.	63	16 9 mo. 1868

SAMUEL ALLEN, 97 22 10 mo. 1868

*Hitchin.* A Minister. Brother of the late William Allen.

“The memory of the just is blessed.” Although the subject of this notice would have disclaimed such an appellation, we feel the peculiar appropriateness of the words, as applied to our late dear friend, Samuel Allen, of Hitchin.

He was the second son of Job and Margaret Allen, of Steward Street, Spitalfields, London, and was born there on the 15th of Eleventh month, 1771. His parents were conscientious and upright Friends, anxious above all things that their children should grow up in the fear of the Lord,—not coveting for them riches, or worldly distinction, but that they should be sincere and honest followers of a meek and lowly Saviour. An extract from one of Margaret Allen’s letters will illustrate this. It was addressed to her eldest son, the late William Allen, when she thought him in some danger of losing his tenderness of spirit through worldly applause, following upon a successful course of scientific investigation. She writes:—“Thy talents, my beloved child, if rightly directed, would tend to spread heavenly knowledge, and to extend the government of the Prince of Peace. Oh, how I long that the Most

High would anoint and appoint dedicated Sons, to turn the attention of men to their greatest good, and arouse them from their beds of ease, before the solemn sound goes forth, 'Time shall be no longer.' If *one* soul is of more value than a world, how does it behove those to whom the two or more talents are entrusted, to occupy them in this great work! He, who has loved thee from thy earliest youth, has called thee to love Him *above all*, to dedicate thyself to Him, to surrender thy *all* to Him to be made use of as He shall direct. The reins of government should not be in *thy* hands, but in *His*, to turn thee *into* the path He may in future appoint, and *out of* what thou as a man wouldest have chosen for thyself. Ah! my dear, it is not the strength of natural affection which leads me to say, thou wast not intended to spend all thy time in earthly pursuits, but, through submission to the operation of that Power which creates anew, thou art designed to lead the minds of others, both by example and precept, from earth to Heaven. I believe it may be said of thee, as was said to Peter, 'Satan has desired to have thee, that he may sift thee as wheat,' but I humbly hope that the same Advocate will plead for thee that thy faith fail not."

It was not, however, to scientific but to com-

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mercial pursuits that Samuel Allen's attention was directed in early life ; he being, when quite young, introduced into the brewery of his uncle, William Allen, and his cousin, John Allen, established at Ratcliff, in the east of London. Here he was much exposed to evil, but was favoured to preserve his integrity. He gained the respect and esteem of those with whom he was associated : and was thus early in life distinguished as a *peacemaker*, which character he remarkably maintained through a long life. Eventually he left the brewery, and settled in Essex, entering into partnership with Robert Marriage, of Hoe Mill, near Malden.

In 1803 he was united in marriage with Phebe Lucas, daughter of William Lucas, of Hitchin ; a union of singular appropriateness, and full of comfort and blessings to himself, which was terminated in 1856 by the death of his wife. He lived 12 years after this great loss, and always cherished a lively affection for her memory, evincing it by almost a religious care to maintain her arrangements and views of things to the end of his life.

Our dear friend was acknowledged a Minister in Essex. He travelled but little in that capacity, beyond frequent visits (accompanied by his wife)

to the meetings of Friends in the central and southern counties of England.

In religious matters he was rather reticent, being concerned to *act out* the Christian character, and having a wholesome dread of the sentimental and meretricious. His standard of right, both in religious, social, and commercial affairs, was a high one, and his stern unbending integrity very marked. Although his calls upon others to conform to this high standard were mostly made in the loving spirit of his Lord and Master, they were not always free from a mixture of human infirmity, and might at times have seemed, to a superficial observer, somewhat to lack that charity which “hopeth all things.”

Towards the end of his life he was troubled with many bodily infirmities, which, acting upon a sensitive mind, sometimes induced mental depression, and a fear of being deserted by his Saviour; but it was instructive to witness how he always experienced spiritual revival after patience had been thus exercised,—frequently breathing out prayers for a quiet dismissal, coupled with an humble trust that his Saviour *had* prepared for him, (all unworthy as he was,) one of the many habitations in His Father’s house. In the Tenth month of 1868, it was

evident to those who watched his waning strength, that the end was drawing near. About one hour before he breathed his last, on being asked how he was, he said, "My soul is deeply humbled within me." After this he was favoured with a quiet and peaceful dismissal. He died at Hitchin, having nearly completed his 97th year.

JANE ALTHAM, 69 17 4 mo. 1869

*Penrith, Cumberland.*

MIRIAM ARMITAGE, 79 25 12 mo. 1868

*Nottingham.* An Elder. Widow of the late John Armitage.

SUSANNA ASHBY, *Staines.* 67 31 10 mo. 1868

Wife of Frederick Ashby.

EDWARD ASHBY, *Staines.* 62 30 3 mo. 1869

MARIA ATACK, 29½ 21 12 mo. 1868

*Bradford, Yorkshire.* Wife of Benjamin Atack.

PHEBE ATKINS, *Banbury.* 80 3 4 mo. 1869

A Minister. Widow of Edward Atkins.

ANN BACON, *Loweswater.* 60 18 8 mo. 1869

JAMES BACKHOUSE, 74 20 1 mo. 1869

*Holgate House, York.* A Minister.

Seeing that a brief notice of this dear friend has been widely circulated in the form of a Testimony concerning him, as a minister of the Gospel, issued by York Quarterly Meeting, and

that a more extended memoir of his life and service is in the course of preparation, it does not seem needful to present to the readers of the *Annual Monitor* more than a brief summary of his labours, and the leading characteristics of his devoted life.

James Backhouse was born at Darlington, the 8th of the Seventh month, 1794. The fruits of pious parental care, and the work of the Holy Spirit in the heart, were early manifested in his life and conversation. He feared the Lord from childhood, and was early called to the public preaching of the Gospel. He first spoke as a minister in the twentieth year of his age; and in 1824 was recorded as such by York Monthly Meeting.

From that date, to the time of his returning his last minute for service to his Monthly Meeting in the Sixth month, 1867, his life may be said to have been one of unceasing service for his Lord. Nearly ten years of the meridian portion of James Backhouse's life were devoted to a visit, undertaken in Gospel love, to the Australian Colonies, the Mauritius, and South Africa. In this extensive Missionary journey, he was accompanied by his friend George Washington Walker, of Newcastle-upon-Tyne,—a man

like-minded with himself, and with whom he laboured in the closest bonds of Christian unity and friendship. They visited a large proportion of the Australian Settlers in their own houses, and of the convict gangs working in chains upon the roads. These journeys, whether in the more thickly settled districts, or through the deep shade of vast and almost trackless forests, were generally performed on foot, "this mode of travelling," as James Backhouse remarks, "being the most independent, and giving the easiest access to that part of the prisoner population, assigned to the Settlers as servants." Many and varied were the hardships and dangers both by sea and land, which they had from time to time to endure in the performance of this service; but not a few were the testimonies, from those in high authority down to the poor degraded but repenting convict, of the rich blessing that descended upon their labour of love.

Late in life, referring to this Missionary journey, James Backhouse remarked, "When George Walker and I were in Australia, frequently going out in the early morning, and passing along from one party of Road Convicts to another, the sense of the Divine presence with us was most remarkable, enabling us to enter into

sympathy with them, and not unfrequently to rejoice in hope."

As a Naturalist and Botanist, James Backhouse gained no small advantage in traversing these far-off regions. Many a time must his knowledge of Natural History and a keen relish for the beautiful, have proved a source of relaxation and refreshment to his oppressed and wearied spirit, whilst passing through a land, where a profuse and brilliant Flora continually presented new forms of beauty to the eye; contrasting strangely and sadly with the dark shadow which, as the fruit of sin, too often rested, like a cloud, upon the moral world around him. Dr. Hooker, the director of the Royal Botanic gardens at Kew, thus refers to this journey. "It was undertaken," as Mr. Backhouse's narrative informs us, "solely for the purpose of discharging a religious duty; but owing to his knowledge of Botany, his connexion with a fine horticultural establishment at York, and his love of observing and collecting, the results of his journey have proved extremely valuable in a scientific point of view, and have added much to our familiarity with Australian vegetation."

His Christian labours in these lands were

not limited to sect or station. From the highest to the lowest rank, from the Governors of the Colonies down to the wretched Convicts, from the wealthy Settler to the Felon in prison—all were alike the objects of his Christian solicitude. Salvation, free and full, through faith in the atoning sacrifice of our Lord and Saviour Jesus Christ, was everywhere his theme; associated with the all-important declaration, that a saving faith must be a living faith, working by love to the purifying of the heart; as set forth in the words, “ Except a man be born again, he cannot see the Kingdom of God.” A striking testimony to the value of these distant Gospel labours, was uttered by the late Thomas Pierce in the last Yearly Meeting in London,—almost a dying testimony, as the speaker was seized with paralysis in one of the sittings, and never spoke again. It was to the following import: “ I was a Unitarian in faith and by profession. I was attracted to the Friends’ Meeting-house in Tasmania, by their loving demeanour one towards another. I heard James Backhouse preach often. I was brought unto Jesus Christ, my Lord and Saviour, through his instrumentality. But not by argument,—that I could have replied to: nor by discussion,—that I was anxious for. It was

by the power of the Holy Spirit accompanying the plain preaching of Christ crucified, that I was convinced of my undone condition, and that I was lastingly brought to Him who had died for me on the cross, who forgave me my sins, and in whose presence there is fulness of joy." (See the *Friends' Quarterly Examiner*, 7th mo., 1869.)

The journey of James Backhouse and George W. Walker through the wilds of Southern Africa, included visits to all the Mission stations then existing, in and beyond the Colonial frontier. It was made in a covered "*Cape wagon*," and extended over a period of nineteen months. Deep was the interest, and warm were the friendships with Christian labourers of every denomination, to which this visit gave rise; leading, in not a few instances, to a mutual correspondence, maintained till the close of life.

James Backhouse was an earnest and consistent advocate of the cause of Temperance, wherever he laboured. Early convinced of the misery and the sin resulting from intemperance, he joined the Total Abstinence Society, in the Twelfth month, 1838; signing the pledge in company with one hundred and sixty coloured people, assembled to celebrate their emancipation from Slavery, at the little Missionary

settlement at Hankey, about 400 miles east of Cape Town.

On his return home a large portion of his time was occupied in religious service in his own country; and twice, when between sixty and seventy years of age, he made extensive Missionary journeys in Norway; his labours in that land extending within the Arctic Circle into Lapland, and Finmark. He was for many years active in furthering the operations of the "*York Friends' Tract Association*;" and was often engaged in compiling or writing new tracts. One of the last efforts of his pen in this way, was "a short notice of the Conversion and Life of George Washington Walker," his friend and fellow-labourer. During the last two years of his life, he was in feeble health, his strength gradually diminishing under a succession of severe attacks of illness; but he described himself as "dwelling in the land of Beulah under a canopy of peace."

But though thankful for the ability which had been graciously afforded him, to dedicate a long life to his Master's service, that deep sense of unworthiness continually clothed his spirit, which ever characterizes the true and humble Christian. "What a mercy it is," he remarked, "to have

the Blood of Jesus to look to ! I have nothing to ask for now,—thankfulness and praise are the covering of my spirit." It would be difficult to convey an accurate idea of the peace of mind and patience under suffering evinced by him ; and from time to time the expression of his deep Christian experience was very instructive, to those who had the privilege of being with him.

Confidence in his Saviour never wavered. At one time he remarked, " In early life, I was permitted to hear the Spirit and the Bride say, *come* : and I was enabled to yield a willing obedience which has been fraught with blessings." Simplicity of faith, combined with a naturally hopeful temperament, enabled him to manifest from youth to old age the chastened joyousness of a Christian ; to which a remarkable ability daily and almost hourly to recognize a sense of the Divine presence, added no small share. This characterized him throughout the whole of his last illness ; he frequently quoted and dwelt upon the glorious Gospel truths contained in the words, " God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

On the morning of the 20th of First month, he spoke of the goodness and mercy of the Lord having followed him all the days of his life, adding his sense of assurance that he should dwell in the house of the Lord for ever. As the end seemed to be drawing near, he said, "I feel like a man about to set out on a very pleasant journey, and it matters not whether it be a few days sooner or later." Most of the afternoon was passed in sleep, but on awaking he mentioned an uncomfortable sensation in his chest. At his own request he was placed on the couch, and but a few minutes elapsed ere the shackles of mortality were loosed, and his redeemed spirit passed into the presence of his God.

*"Mark the perfect man, and behold the upright ; for the end of that man is peace."*

KATHARINE ALDAM BACKHOUSE,

*St. John's Wolsingham.* 53 27 12 mo. 1868

The death of this dear Friend was awfully sudden. Apparently in her usual health, she had greatly enjoyed the re-assembling of her family around her a few days previously. Almost her last occupation, before retiring to rest on the evening of the 26th, was writing a note to a near relative, in which she expressed her thankfulness that "they were permitted to continue an un-

broken circle." The next morning on awaking, her husband found her lifeless by his side,—but so gentle was the dismissal, that her countenance still wore its wonted sweetness of expression.

Although the "midnight cry" was heard at such an unexpected moment, inexpressible was the consolation of believing that it did not find her unprepared, but that through the merits of her Saviour, in whom she trusted, an entrance was granted into the everlasting kingdom of her Lord and Saviour Jesus Christ.

WILLIAM BACKHOUSE, 62 3 4 mo. 1869

*St. John's, Wolsingham, near Darlington.* An Elder. Husband of the preceding, and only survived his wife fourteen weeks.

Though his sore bereavement was borne with great Christian submission, yet he never fully rallied from the shock, and his health gradually gave way.

He spent the last month of his life with his sister, near Leeds; when an attack of low fever came on, attended with great exhaustion of the vital powers, during which time patience and resignation were strikingly exemplified. But his family fondly looked for his recovery till within a short time of the close; when on the morning of the 3rd of Fourth month, a sudden change took

place in his countenance, and in a few minutes he peacefully passed away, leaving the undoubted assurance in the minds of his beloved ones, that he had fallen asleep in Jesus.

Sincerity and humility were striking features of his character, and these, with the kindness of his nature and cultivated tastes, won for him in a large degree the love and esteem of his numerous friends. He was a useful member of the Quarterly Meeting to which he belonged, conviction as well as birthright giving him a strong and decided attachment to the Christian principles of our Society. To him might emphatically be applied the words of our Saviour; "Blessed are the pure in heart, for they shall see God."

ANNE BACKHOUSE, 58 16 3 mo. 1869

*West Hendon House, Bishop Wearmouth.* Widow of Thomas James Backhouse.

JOHN HENRY BACKHOUSE, 24 20 7 mo. 1869

*Blackwell, Darlington.* Son of John Church and Jane Backhouse, both deceased, and grandson of the late Joseph John Gurney.

The early removal of this young man was a striking lesson on the uncertainty of all earthly hopes. Possessed of talents beyond the average, and highly cultivated by persevering industry,

his ripening manhood gave promise of a life of varied and extensive usefulness.

His early memoranda show the workings of true spiritual life, and love to the Saviour ; but as he grew older,—while giving his mind closely to the philosophical investigation of truth, there is reason to believe, that these early feelings were in degree overlaid by the eager pursuit of intellectual acquirement, and the engrossing activities of daily life.

In his illness most consoling was the evidence, that he had come “as a little child” to Jesus ; and felt that on Him, and “*Him alone*,” was his trust placed : and while regretting that his love to Him had been “too cold,” that his life had fallen short in its highest aims,—it was given him, in a remarkable degree, to realize the all-sufficiency of redeeming love,—the *victory* through Christ. His heart seemed filled with thanksgiving ; and with great clearness and power he was enabled to give expression to his faith. “O God, I have not followed Thee fully, but Thy grace is sufficient for me.” “*Christ* is our only salvation. He died on the cross for us, and has given us an example, that we should follow Him.” And again, “God is the true God. Many would teach us by their books to serve

other Gods ; and would make us worship the world, and those who are no Gods. Change the hearts of these, O God, and save their souls ! We *know* that God is the *true* God. We *know* it, and have felt it. Christ—Christ—Christ dying for our sins." " God has been very merciful to me every way. God is good—He is Love !—He is Light !—and Life !"

Almost the last words that could be understood were, " Thanks be unto God, who *has given* me the victory through Christ, and *is giving* me an entrance into His glorious kingdom."

GEORGE BAINBRIDGE, 61 23 10 mo. 1868

*Sedbergh, in Yorkshire, near Kendal.*

In looking at the past life and peaceful close of this departed Friend, we see what an important change took place in him, through his yielding obedience to the convictions of the Holy Spirit in his soul. He was enabled, not only to turn away from the temptations that surrounded him, but also to testify to others of that which had been such a help and comfort to himself.

George Bainbridge was a mason by trade, and had not the benefit of much secular education ; and his occupation led him into the company of some, who were not learners in the school of Christ. One, who knew him well, related at his

funeral, that he had heard him say, that even when sitting with others in the alehouse, he had felt the pleadings of his Saviour's love so strong, as to cause him to leave his companions, and go out and weep. As years increased, his impressions strengthened, and when about forty-four years of age, the gospel labours of a female minister, engaged in family visits, decided his religious course. Soon after he joined the Society of Friends, and became a consistent member.

About twelve months before his death, he met with a serious accident, by a large stone falling upon him from a considerable height. His life was indeed despaired of by his friends : and he looked upon it as one of his heavenly Father's mercies, that he was not then cut off. He received it as a solemn warning ; and his life became one of increased earnestness and dedication. Occasionally he would utter a few words in our meetings for worship ; and though expressed in his own unpolished dialect, they were heartfelt and edifying. His last illness arose from a heavy cold, taken whilst aiming to finish a piece of work in the wet, during the time of the mid-week meeting, which he felt he ought not to have neglected attending. He had however a full sense of forgiveness for this omission, as well

as for all his former transgressions ; and was enabled to maintain a resigned and peaceful state of mind, trusting in the Rock of Ages ; with a quiet assurance, that through Divine mercy and the intercession of his dear Saviour, he would be accepted. He was thus enabled to rejoice in the prospect of everlasting life.

ALFRED BAKER, *Dublin.* 4 14 2 mo. 1869

Son of the late John Baker.

MARIA BAKER, *Birmingham* 75 9 8 mo. 1869

Widow of Edward Baker.

THOMAS LINNINGTON BALL, 57 9 8 mo. 1869

*Plymouth.*

WILLIAM BARKAS, 66 5 9 mo. 1869

*Benfield Side, Shotley Bridge.*

JOSEPH BARNES, 29 13 10 mo. 1868

*Caldbeck, Cumberland.*

ELLEN BARRATT, 29 16 5 mo. 1869

*Willingham, Lincolnshire.* Wife of Samuel Horner Barratt.

ELIZABETH BARRINGTON, 69 30 12 mo. 1868

*Kilburn, London.* An Elder. Wife of Richard Barrington.

FRANCIS L. BARRINGTON, 3 12 2 mo. 1869

*Dublin.* Son of William L. Barrington.

JAMES BARRITT, 90 10 4 mo. 1869

*Colchester.*

SUSANNA HORNE BARROW,	40	21	5 mo.	1869
<i>Birmingham.</i>				
MARY BARTON,	64	26	7 mo.	1869
<i>Blackburn.</i>				
WILLIAM BATT,	89	7	4 mo.	1869
<i>Bristol.</i>				
EMILY BAYES,	32	25	11 mo.	1868
<i>Dalston, London.</i>				
ISABEL BAYNES,	78	27	10 mo.	1868
<i>Kendal.</i>				
ISABELLA BAYNES,	18	12	12 mo.	1868
<i>Pownall Hall, near Stockport.</i>				

The following account of the last illness of this young person has been supplied by her surviving parents.

"Our precious daughter, whose removal was a source of deep sorrow to our natural feelings, was naturally of an amiable disposition, and her affectionate feelings were of a marked character from infancy. During the lengthened period of her illness, which precluded her mixing much with her friends, or getting out to meetings, (a privilege which she enjoyed when in health,)—patience and resignation were prominent among the fruits produced by the Lord's chastening,

and it was evident to those about her that a good work was going forward in her heart.

"For several months, she was unable to breakfast downstairs, and consequently prevented from being present at the family reading of the Scriptures. During this interval, she read with deep interest the morning portions of "*Smith's Daily Remembrancer*." She was, until a short time before her end, diffident in speaking on religious subjects, and entertained a very humble estimate of her own Christian attainments.

"Her decline was very gradual till the early part of Twelfth month, when she took cold, which resulted in an attack of bronchitis, that quickly reduced her strength. On the First-day after this set in, she asked her mamma to read her the stanzas,

'O talk to me of Heaven ! I love  
To hear about my home above :  
For there doth many a loved one dwell  
In light and joy ineffable.'

"It was not till the evening of the 9th of Twelfth month, that she became aware that the doctor took a discouraging view of her condition. For a few minutes she appeared agitated, but soon regained her usual composure : and observing her sister in tears, said 'Don't cry for me : it may be presumptuous, but I do not fear to go.'

“ Soon after, on our entering the room, she wished to have some conversation. She first spoke of her great love for us, remarking that she had sometimes been discouraged in thinking upon that text of Scripture: ‘he that loveth father or mother more than Me, is not worthy of Me.’ She said she had desired to love her Saviour, but doubted whether she had the evidence of really loving *Him* more than she loved us. A somewhat different view of the text was put before her, which seemed to relieve and satisfy her mind. She was reminded that the love of God in Christ Jesus to us is free, altogether unmerited on our part. To this she assented, but intimated that it seemed so wonderful, and more than she had any right to expect, that Christ should love *her*, seeing she had done so little for him. In speaking of her approaching death, she said it would be far better for her to die now, than live longer and grow worse. One of her brothers taking leave of her for the night, said, in the fulness of his heart, ‘Jesus loves thee, dear.’ She replied, ‘I believe He does,’ then, recalling the words, added, ‘I know He does.’

“ The day following, she looked at her father with great animation, and said, ‘ Papa, I am safe,

I feel I am safe !' and referring to a violent fit of palpitation which came on during the night, she said, ' My thoughts turned to the sufferings of Christ for me, and I thought how little mine were, compared with His : this brought calm and peace to my mind. Some time ago,' she added, (when her father had asked if she loved Jesus,) ' I said *yes*, because I did not like to say *no* : but I afterwards felt it was not true. I did not at that time *really* love Him, but I can now say in truth, I *do* love Him.'

"A short time after this, her youngest brother being with her in the room, she called him to her side, and calmly said, ' I am going to Heaven, I feel sure that I am going to Heaven ; and I hope you will all meet me there.' Towards evening, after a rather long interval of quiet, in which she seemed to be engaged in meditation and silent prayer, she looked earnestly at her mamma, and said, ' Dear mamma, I wish I could bear to talk ; I have so much to say about Heaven and the angels.' Her mamma reminded her that she had three little brothers and one little sister there ; she responded, ' Yes, I have thought of them, and wonder whether I shall know them.' On taking leave of her for the night, her mamma repeated the first line of a little hymn which our

dear children used to repeat in their infancy :—‘O bless Thy little lamb to-night !’ Isabella added, ‘ Yes, and for ever.’

“ The 11th was a very trying day with severe palpitation, and she anticipated the end. ‘ I think I shall go to-day,’ she said, with much calmness, and again under much suffering towards evening, ‘ Jesus, I am coming to Thee this night.’ Later on, in great pain, she looked up with imploring affection and said, ‘ Pray for me.’ Her sufferings soon after subsided, and returned no more. After an interval of sleep, she revived and conversed a little in the early morning, then sank asleep again, and in about five minutes ceased to breathe, her gentle spirit having taken its flight to Heaven, to Jesus, through whom she had been made a conqueror, through whom she had gained the victory.”

MARY BAYNES, 82 22 3 mo. 1869

*Upperthorpe, near Sheffield.*

JOHN BAYNES, 85 16 4 mo. 1869

*Upperthorpe, near Sheffield.*

These two dear friends, after a married life of sixty-two years, were thus so nearly together laid in the silent tomb. Memoranda in the writing of MARY BAYNES from the age of seventeen, evidence, at that early age, religious thought

and conscientiousness ; expressing, in modest, simple terms, her concern to be faithful in the Christian path of self-denial, and in her duty to God. Her papers shew that through life she was often brought under conviction, and enabled to renew her covenant, "that, favoured with Divine help, she would be more earnest and devoted for the future." The visits of friends travelling in the ministry are often alluded to with thankfulness.

A hopeful, trustful spirit, was a marked feature of her character. Her friends find solace in these records of the dear deceased, for in life how many allow its cares or pleasures so to obtain a prominence as in measure to obscure the better, inner life. Thankfulness is theirs, thus to be able to trace from time to time the outpouring of her spirit ; and they are comforted, having the hopeful assurance that through redeeming love their dear friend has found that abounding mercy, and is for ever at rest. Though for some time in failing health, her departure was somewhat sudden.

JOHN BAYNES, while a youth, manifested deep religious conviction, and set a consistent, self-denying example during his apprenticeship, with much firmness adhering to what he believed to be his Christian duty. He was anxious to

keep a conscience void of offence; and as an apprentice of that day in a Sheffield factory, he was thereby brought into much trial and persecution.

In his early settlement in business at Leeds, he was deeply concerned that he might not in any way bring discredit on the cause of Truth, in so important a step in life. A desire to be preserved in integrity and truthfulness in all his transactions in trade, was then, as ever, a marked feature of his character; and, in his marriage soon after, their friends were interested to witness in the young couple the strength of that sweet bond of Christian fellowship, which had been the sound basis of attraction to each other.

Numerous letters and memoranda left by John Baynes shew that throughout his lengthened life he was enabled to preserve a thoughtful, tender spirit. Thus, in our meetings, he at times felt constrained, in few words, to address his friends, especially on the great love of God and His wondrous works.

He read much in his Bible, and esteemed the writings of the early Friends. He usually spent a short time each morning in private devotion. After one such occasion, he wrote thus:—"The language of my heart this morn-

ing is,—Oh ! what thankfulness is due to the Almighty for all His mercies ! Oh, Lord ! I am convinced that my soul is unable to kindle its own fire,—of itself unable to prepare an acceptable sacrifice,—not so much as able to raise the offering on to the altar. Oh, God ! be Thou pleased through Thy Eternal Spirit to kindle an everlasting sacred fire in my soul, that an offering of thankfulness and praise of Thy Own preparing may daily ascend to Thy Throne.”

Interested at Margate in a serious-minded resident there, he wrote to him thus :—“ As a dear fellow-traveller Zionward, I desire thy encouragement, that thou mayst put thy trust in the Living God, the Father of our Lord Jesus Christ; mayst thou retire in the secret of thy mind, feel after a sense of the manifestation of the Spirit of God, and let patience have her perfect work, that thy soul may be sustained in life by partaking of that bread which cometh down from Heaven. Is not the Gospel of our Lord Jesus Christ a glorious manifestation of the love of God to man? salvation thus freely offered; let us keep in mind that by and through His Son Jesus Christ we alone have access to God the Father; by yielding to His grace, thy soul will be enabled to worship in spirit and in truth; remember it is the shield

of faith that can turn again the fiery dart of the wicked one."

Though he was pretty much confined to the house during the last few months of his life, he retained his characteristic cheerfulness, and his faculties were unimpaired: but, on the death of his dear wife, the bereavement was attended by so much sorrow that he lost strength rapidly, and thus was called within a month to follow to the tomb the beloved companion of his lengthened pilgrimage. Near the close he was enabled to say, in humility :—"I feel peace in the prospect of death,—am mercifully prepared,—willing to go now, if my Heavenly Father pleases."

HENRY BAYNES, 93 20 7 mo. 1869

*Bainbridge, in Wensleydale.* Widow of Thomas Baynes.

HENRY BEAKBANE, 70 15 5 mo. 1869

*Boughton, near Chester.*

SAMUEL BEAVINGTON, 88 27 12 mo. 1868

*Whitechurch, near Newport, in Monmouthshire.*

JOSEPH LEOPOLD BECK, 1 $\frac{3}{4}$  23 5 mo. 1869

*Stoke Newington.* Son of Joseph and Emma Elizabeth Beck.

HENRY BEESLEY, 74 26 1 mo. 1869

*Banbury.* An Elder.

JANE WYNNE BELLIS,	44	21	2 mo.	1869
<i>Dalston, London.</i>	Wife of John Bellis.			
JOHN BENNELL,	68	10	4 mo.	1869
<i>Sherrington, near Newport Pagnell.</i>	Died at			
York.				
MARY W. BENNIS,	70	13	3 mo.	1869
<i>Limerick.</i>	Widow of William Bennis.			
RICHARD EDWIN BENSON,	5	19	12 mo.	1868
<i>York.</i>	Son of George and Sarah Ellis Benson.			
GEORGE BINKS,	69	22	9 mo.	1869
<i>Halton, near Lancaster.</i>	Died at Wakefield.			
EMMA BINNS,	50	15	2 mo.	1868
<i>Croydon.</i>	Wife of Henry Binns.			

In early life this dear friend, the daughter of Joseph and Elizabeth Andrews, of Sunderland, appears to have been brought into much religious concern of mind. A journal kept in the latter part of her school days indicates, that she then realized that "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." The following passages appear to have been written in 1832-3, when from fourteen to fifteen years of age.

Eleventh month, 16th. "I have not behaved as I ought to have done this day. I have yielded to many temptations. I wish I could overcome

them. How many passions I have allowed to get the better of me!"

Eleventh month, 24th. "I feel just now as if I should so like to be good, and to love God. Oh, I am very wicked. I feel my want of a Saviour. I think *that* scripture is very suited to me; 'O Jerusalem! Jerusalem! how often would I have gathered thee, even as a hen gathereth her chickens under her wings ;—but ye would not.' Does it not show how very willing my Saviour is to gather the lost? He would gather me, if I would but come to Him. This is the last day of the week. Have I improved it?"

Eleventh month, 26th. "This day I am afraid I am growing worse instead of better. The first thing I did after I got up was to quarrel with my schoolfellows ; and when I went to bed I felt so hard! so ungrateful! I am afraid if I go on in this way, I shall not go to Heaven when I die."

On the 5th of Twelfth month, after again confessing her faults and waste of time, she says; "I am a very naughty girl. I want to be good: but I have yielded so long to temptations of the enemy, that I feel I should give up my own ways, and come to my Saviour with an humble heart. O my God, do grant me my wish. I want to be

good ; fain would I be ; but I am very weak indeed. Do take pity upon me, and deliver me from temptation."

Twelfth month, 21st. "I have for a long time been wishing for this day ; now it is come, how have I spent it ? \* \* I have a heavy heart. Tongue cannot tell how I have spent this day, and how hardened I feel. I think I shall never be better." Again on the 9th of First month she writes : " How have I spent the time since my last entry ? I am afraid very badly indeed. I have not improved my talent. How pleasant it would be to fear God with all my heart, and to love Him ! I wish the time was here when I could rejoice in God."

In this way did her youthful spirit sit in judgment on herself, often smitten with remorse, and longing for deliverance. " Oh for an humble and contrite spirit !" she exclaims some months later, " Oh that I could love my God and Saviour ! I go to meetings, go to bed and get up, without living to God. I feel at times as if I was forsaken. O God, have mercy on me a sinner !"

Soon after leaving school, the journal seems to have been discontinued : and we are therefore unable from her own memoranda to follow her

religious progress. As life advanced, she was brought into many trials of faith and patience, and much outward affliction. It is believed these were the means, by which her Heavenly Father continued to draw her nearer to Himself. The loss of children, and the death of her first husband, were calculated to wean her affections from things below. In this path of sorrow, the troubled soul is sometimes favoured to find repose on the bosom of the Saviour; with others there seems to be a life-long struggle, a continual warfare; and much of this appears to have been the experience of her to whom this memoir refers.

More than twenty years later, on New Year's day in 1859, she writes: "My foes are indeed those of my own household: inward thoughts bad to conquer: yet we have the promise of spiritual weapons, mighty even to the pulling down of strongholds, and bringing into captivity every thought. Oh that such may be my experience! He that overcometh shall inherit all things." The day following being First Day, she says, "at meeting twice: there was a little feeling after better things. I almost tremble for myself, but let me remember that help is laid upon One that is mighty." She longs after more watchfulness, feeling the necessity of

Divine help, and remembering the words of the psalmist, " Except the Lord build the house, they labour in vain who build it."

First month, 4th. " Quarterly Meeting at Newcastle. I had the privilege of attending it. May I never forget what I heard there. How I should like to be emptied of everything, and become as a little child, as clay in the hands of the potter!"

Towards the end of the same year, she alludes to a very encouraging visit from a Committee of Durham Quarterly Meeting, and adds, " May I pant more after God! May our hands be strengthened for the good work! May we say as Nehemiah, ' I am doing a great work,' —let nothing hinder us till we know it done: peace with God through Jesus Christ,—our sins forgiven, faith to grow like a good tree, bringing forth good fruits, fit for the Master's use." The last record of this kind, dated 15th of Eighth month, 1860, denotes the like humiliating self-examination: "what progress?"—she says, "have I yet passed from death unto life?"

In the First month of 1868, eighteen months after her marriage with Henry Binns, the illness commenced which, in about six weeks, terminated in her decease. Much, both of bodily

suffering and mental conflict, was permitted to attend her, but she knew the promise fulfilled, "My grace is sufficient for thee." Often would she lament her unprofitableness: "these fifty years I have lived, and what a useless life!" Being encouraged to cast all on Jesus, she said, "what should I do without Jesus?" When in great suffering, she earnestly prayed to the Saviour to give her help and patience, and an increase of faith: "I am so weak in faith: Lord, increase my faith." Then, as if suddenly enabled to lay hold on the promises, she added with her hands clasped together, "as Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

She begged for a more clear evidence of acceptance, not only on her own account, but for the sake of those around her: and, as though her prayer was answered, and she felt the love of the Saviour hovering over her, she continued, "O, precious Jesus! what should I do without Him?" Once when tried and buffeted in spirit, she exclaimed, "get thee behind me, Satan!"

"I'm a poor sinner, and nothing at all:  
But Jesus is my all in all."

"Dear Jesus! help me to glorify Thee! 'Whoso

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offereth praise, glorifieth Me.' Father, prepare a place for me."

At a time when faith was low, she asked with a look of great earnestness, "What dost Thou think of me? Can it be that I shall go to be with the wicked? I cannot bear them on earth, how then could I live with them for ever? 'Cast me not away from Thy presence, and take not Thy Holy Spirit from me.'" Then, when hope and trust revived, she spoke of the happiness of "being in Heaven with all good people and Jesus :" and when suffering from thirst, she longed for the living streams:—"O yes, there is water,—there is a river,—they shall hunger no more, neither thirst any more." At a time when she seemed to be nearing the confines of the eternal world, a heavenly smile was seen upon her countenance, and she was heard to say, "Happy me." Before the last night spent on earth, she inquired what the doctor thought of her, and being told he thought it doubtful if she could live through another night, her response was:—"How delightful!—to be in Heaven!" and she dwelt on the Saviour's prayer:—"Holy Father, the world hath not known Thee, but these have known that Thou hast sent Me." Thus strengthened from above, she was permitted very

peacefully and gently to put off the mortal frame, and enter into rest.

MARGARET BLAIN, 82 14 9 mo. 1869

*Waterford.* Wife of William Blain.

JOHN BLAIR, 52 20 5 mo. 1869

*The Luckens, near Carlisle.*

EDWARD BOONE, 54 30 4 mo. 1869

*Neath, Glamorganshire.* An Elder.

FRANCES BOWRON, 78 11 5 mo. 1869

*Penrith, Cumberland.* Widow of Isaac Bowron.

ANN MARY BRACHER, 38 29 1 mo. 1869

*Claverham, Somersetshire.* Daughter of Wm. and Mary Bracher.

ARTHUR CHARLES BRADY, 3½ 10 12 mo. 1868

HAROLD BRADY, 5 17 12 mo. 1868

*Barnsley.* Children of Edward Brady, Junior, and Catherine Brady.

SARAH BRAGG, 80 23 10 mo. 1868

*Allonby, Cumberland.* Widow of John Bragg.

WILLIAM BRAMHAM, 73 12 11 mo. 1868

*Shelling Hill, near Pontefract.*

This friend entered the Society of Friends by convincement, in the year 1855. He was the keeper of a toll-bar, about a mile out of Pontefract on the road to Knottingley, and was led to attend Friends' Meetings, in consequence of receiving tracts from the late Thomas Pumphrey of Ack-

worth, as he drove to the Knottingley Station. William Bramham continued in the same sphere and occupation in life. He was diligent in attending our Meetings for Discipline, and was a consistent and well-concerned Member of the Society till his death.

SAMUEL BRAMLEY, 69 13 5 mo. 1869

*Ripley in Derbyshire.*

ANN ELIZABETH BRECKON, 14 24 10 mo. 1868

*Farndale, near Kirby-Moorside.* Daughter of John and Lydia Breckon.

URIAH BROOK, 59 29 4 mo. 1869

*Todmorden.*

SARAH ANN BROWN, 62 28 5 mo. 1869

*Weston-super-Mare.* An Elder. Wife of Stephen Brown, formerly of Sudbury.

This dear friend's decease was very sudden. She had for some years been in delicate health, but was that morning thought to be better than usual. Her daughter had left her for a short time seated at work, and on her return found her apparently asleep in her chair. But the vital spark had fled! She had, evidently without a struggle, passed gently away to that brighter home for which she had long been preparing,—to be, as her friends consolingly believe, “for ever with the Lord.”

ELEANOR BROWN, 6 22 8 mo. 1869

*Wakefield.* Daughter of Edwin and Catherine Brown.

EMILY BRYANT, 27 27 1 mo. 1869

*Surbiton, near Kingston.* Wife of Arthur Charles Bryant.

JAMES BRYCE, 63 11 2 mo. 1869

*Higher Broughton, Manchester.*

MARK BUCKMASTER, 59 5 9 mo. 1869

*Woodbridge.*

GEORGE MILBURN BULMER, 15 19 8 mo. 1869

*Middlesbro'.* Son of William and Elizabeth Bulmer.

NANCY BURTON, 64 7 5 mo. 1869

*Crawshawbooth.* Wife of William Burton.

WILLIAM BURTON, 49 3 6 mo. 1869

*Manchester.*

MARY BUTLER, 13 20 6 mo. 1869

*Kingsland, London.* Daughter of Philip John and Mary Butler. Died at Croydon School.

ELIZABETH CADBURY, 30 31 12 mo. 1868

*Birmingham.* Wife of Richard Cadbury.

JOHN CANDLER, 82 4 7 mo. 1869

*Springfield, Chelmsford.* A Minister.

John Candler was the fourth son of William and Elizabeth Candler, and was born at Great Bardfield, Essex, on the 10th of Fourth month,

1787. His father was a schoolmaster, and removed to Ipswich: but at length giving up his school about the year 1799, the son was apprenticed in his thirteenth year to a Friend in the town, who was a linen-draper. One who was his fellow-apprentice speaks of him as being at that time distinguished for "vivacity, and persevering industry, as well as watchfulness in his general conduct. His scholastic education terminating early, he aimed at self-improvement; and very seldom let slip those brief intervals of time, which by vigilance may be snatched from the most active life. These he employed in study; and thus became under providence what we understand by the definition of *a self-made man.*" Being endowed with bright and varied talents, and at the same time remarkably clear of the frivolities by which youth is too often beguiled, he made rapid progress in learning, increased his knowledge of Latin, and obtained considerable knowledge of general literature, and an early acquaintance with some of the European languages.

The tenor of his early life afforded evidence, that even in childhood his heart was brought under the blessed power of the Holy Spirit. As a youth he was remarkable for conscientiousness, candour and generosity; and

his unselfish and benevolent feelings expanded as he advanced in years, producing, in combination with a deep sense of religion, the philanthropic and truly Christian character which distinguished him through life. The child of religious parents, his mind, through their instructions, became deeply impressed with a reverence of the Holy Scriptures, and as his understanding matured and his spiritual perceptions became enlarged, this feeling ripened into a constant desire to know more of the blessed truths which they reveal; and, in order to acquire an accurate knowledge of the Sacred Volume by its perusal in the original tongues, he pursued, whilst yet a young man, the diligent study of Greek and Hebrew.

This effort to devote the talents of his mind to the acquisition of Divine truth, was blessed alike to himself and to the church. His Bible became to him an abiding source of comfort and enjoyment; and the value of his teaching and ministry was increased in a remarkable degree, by the accuracy and completeness of his doctrinal views, and by the consequent clearness of his expositions of Scripture. Our dear friend could experimentally bear witness to the inexhaustible wealth of the inspired volume; for, although a devout and diligent student of its contents

throughout a long life, he could remark after having been brought to the verge of the grave in 1863, "I never felt my Bible more precious to me than during my late illness."

John Candler settled in business as a draper in Chelmsford, and soon after entered into marriage with Maria Knight of the same place.

It is an instructive example, that while thus commencing life as a young man, he used to devote a portion of time every week, to imparting Scriptural instruction at a Friends' school for girls in the town. He would also give each girl when leaving school a copy of the New Testament, on her committing to memory a portion selected by himself: and many to this day keep those testaments, having an entry in the donor's clear, peculiar handwriting, as a pleasing remembrance. John Candler first spoke in the ministry in Chelmsford meeting, about the 26th year of his age. Content with small pecuniary acquisitions, he retired from business in early middle-life, yet was his hand ever open according to his means. Whilst working in the cause of Bible distribution, freedom for the slave, peace, temperance, education, or mission work at home or abroad, his liberality always gave proof of his sincerity. Nor did the root whence sprung this

Christian grace yield fruit only in hand and head ; the heart also, warmed by Christian love, was enlarged to a charity and liberality, embracing the sincere of every name.

Whilst conscientiously and boldly upholding the distinctive views of our own society, his religious feelings were truly catholic. Some of his intimate friends were members of other religious denominations ; and amongst his regular correspondents were some Ministers of the Established Church, to whom he was bound in near Christian unity. One of these writes to him, under date Third month 25th, 1823 :— “Sweet is the thought that we are the children of one common Father of Mercies ; and how delightful is the communion of Christians of every name and denomination under Heaven, whose hearts are one towards Him and towards each other, in the unity of the Spirit, in the bond of peace, and in righteousness of life !” In these words is well portrayed the pervading sentiment of our beloved friend’s own mind. Twenty-seven years later, after the perusal of some recent religious publications, he writes :—“ The reading of these works has enlarged my mind, and done me good both in soul and spirit. How narrow-minded that feeling, which would limit devotional

reading to the works of those authors who are of the same denomination of Christians as ourselves! I must devote myself more and more to the service of God and my fellow men. Help me, O Lord, to do so."

Although enjoying frequent periods of relaxation from active business, his was *not an idle leisure*; much of his time being occupied by the responsible duties of executor or trustee, in which capacity he cheerfully served many. His pen was frequently employed in the contribution of papers on various biblical and philanthropic subjects, to the periodicals which circulate amongst Friends. In the *Friends' Monthly Magazine*, of 1830 and 1831, appear several essays, denoting considerable research and much independence of thought. The features which thus marked his character, sanctified as they were to the Master's use, fitted him for important service in varied spheres. Accordingly, either in his own Christian liberty, or as "chosen of the Churches," he gave himself up on several occasions to benevolent and religious service, in foreign countries as well as at home.

Towards the end of 1839, he sailed, accompanied by his wife, for the West Indies, under the sanction of the Meeting for Sufferings,

to inquire into the condition of the newly emancipated negroes. In the course of the next twelve months, he visited no less than thirteen of the islands, besides the colonies of Berbice and Demerara, and including a special tour in Jamaica. In this latter island he repeatedly accompanied the late Joseph John Gurney, and united with him in religious meetings. Landing on the New Year's Day, in 1841, on the soil of Hayti, he spent three months in exploring the state of that island, and the result of his observations was given to the public in a small volume after his return.

Again, in 1849, with his wife, and with George William Alexander and wife, he went a second journey to the West Indies, on behalf of the Anti-Slavery Society, to ascertain the *tried results* of emancipation. In returning, the deputation visited New York, Philadelphia, and Washington, having an interview with the American President. In this undertaking they likewise inspected the West Indian Mission Schools, and assisted them with funds from the Society of Friends.

In 1852 he visited Portugal in company with Robert Were Fox, to present to the Queen of that country an address from the Society of Friends,

on slavery ; and in the latter part of the same year, proceeded with Wilson Burgess on a similar mission to Brazil. In reference to Portugal, his companion remarks :—“ The earnestness and completeness with which he endeavoured to fulfil his mission were very instructive : and his presence and moral courage seemed like a tower of strength to those united with him.”

In 1853 he formed one of the deputation to America, charged with the important and very critical duty of presenting to the Governor of each State in the Union, and to the President, a solemn declaration from the Yearly Meeting of London on the unrighteousness of negro slavery. It was on this journey that he attended the last hours of that devoted Christian and philanthropist, William Forster.

From 1842 to 1846, John Candler filled the responsible post of Superintendent at the “*Retreat*,” near York ; and whilst residing there was recorded as a Minister.

In 1856, he was engaged in a religious visit to Friends of Somerset, Dorset and Hants, and at a later period those in his own Quarterly Meeting.

In 1862, at the age of seventy-five, he went to Norway as a Minister of the Gospel, in

company with John L. Eddy, from America; and although feeling his constitution to be considerably impaired by the labours incident to that journey, he proceeded in the autumn of the same year into the West of England on religious service, as one of a Committee of the Yearly Meeting.

He was one of the founders of the Chelmsford Auxiliary Bible Society, and acted as its Secretary for fifty years: and he was diligent in circulating the Holy Scriptures on his extensive travels, for which purpose he received a grant from the Auxiliary. In early life he was interested in efforts for the conversion of the Jews. His connection with the Temperance Society was made in Jamaica, where he signed the pledge at a meeting with the coloured people, which he often spoke of with pleasure.

Although so prominently engaged in good works, our friend was somewhat of a retiring disposition, given rather to the pleasures of study and contemplation than to those of active social intercourse; yet, as we have seen, were these tastes overruled by the Heavenly Master, to the welfare of the Church and of large classes of men. The secret spring of his strength and confidence is set forth in a memorandum, written

whilst on the Atlantic in 1850 :—“ We continue to trust in that gracious Providence which has helped us *all our life long*, and we commit ourselves and all that we have to His holy keeping.” And again, on landing at Folkestone, Tenth month 26th :—“ We return to English ground, and tread again on English soil, with feelings of reverent gratitude to our Heavenly Father and Preserver, who gives us the blessing of His peace. Thanks be unto Him, ‘ who has preserved our souls from death, our eyes from tears, and our feet from falling.’ ”

“ John Candler’s character,” as the Editor of the *Friends’ Review* justly observes, “ was marked by *genuineness*.” He was simple-hearted, without pretence; as another friend expressed it, “ a very guileless man.” Of courteous manners and conciliatory kindness to all classes, he would not think evil of any one, if it were possible to avoid it. He was a truly dutiful son, and a most kind brother. His great humility and modest opinion of himself were striking. One who often visited him during his last illness once remarked, that it must be a satisfaction to him, to have so faithfully laboured with his friends when able to get to the meeting. To this he very sharply replied, “ do not say so :—do not say so :” and after a minute

or two added, "I am indeed a poor creature. I have been very unfaithful at times, but at others wonderfully helped to my own admiration. To God be all the praise!"

Our beloved friend, during the last three years of his life, experienced a gradual decay of physical power, but his ministry in that period was remarkably earnest and impressive. A particular instance occurred about a twelvemonth before the end. A friend from another meeting having been for some time engaged in the ministry, soon after he took his seat, John Candler rose and said, "I too have a brief testimony to bear before we separate;—for when I am weak, then am I strong. My flesh and my heart faileth, but God is the strength of my heart, and"—(with a faltering voice)—"I trust he will be my portion for ever:"—falling into his seat assisted by the friend near him, as he uttered the last words:—but immediately, with a firmer voice, added, "Yes—I may say *He is* my portion for ever!" Then with renewed vigour he rose again, and again repeated, "*He is my portion for ever.* Bless the Lord, O my soul; and all that is within me, bless His holy name." After this, he resumed his seat, and many hearts were filled with emotion; and could feelingly unite in the ascription of praise, with

the full assurance that God would indeed “be his portion for ever !”

For months before his death he was the subject of great bodily infirmity and frequent severe pain : through which long period of trial he was preserved in perfect peace, by that loving Saviour on whom his mind was stayed. He latterly conversed but little : extreme bodily weakness prevented it, and he sometimes feared he should altogether lose the power of articulation. A feeling of peaceful rest pervaded his chamber :—dwelling in God, he dwelt in love ; and often on a friend taking leave of him, he would say, “give my love to all my friends : my love is to everybody.”

In reply to the enquiry of his friend and medical attendant, as to how he who had so earnestly preached to others, himself felt in the near prospect of death, he said, “I have endeavoured, I may humbly say, to serve my Saviour through most of my long life, and He will not forsake me now.” On another occasion, “I am a poor creature ; but I have every comfort, and the best of all comforters in a merciful Saviour”—“I have nothing to do but to die ;”—and so, through redeeming mercy his spirit passed from earth to *everlasting* rest. “Thanks be unto God for his unspeakable gift.”

CAROLINE JANE CAPPER, 2 28 2 mo. 1869

*Claughton, Birkenhead.* Daughter of Samuel James and Helen Capper.

HENRY CARR, *Manchester.* 62 3 11 mo. 1867

GEORGE CARR, *Carlisle.* 60 25 8 mo. 1869

JAMES CATCHPOOL, 77 22 11 mo. 1868

*Bocking, Essex.* An Elder.

THOMAS CHALK, 82 2 2 mo. 1869

*Kingston-upon-Thames.* A Minister.

Among the servants of Christ who have recently been removed from the militant church, this dear friend set a remarkable example of dedication to the cause of Truth, and of circumspect walking in the fear of God. He was thus enabled to maintain a singularly irreproachable life; and while acting with decision and firmness where he believed any great principle to be at stake, his humility and love were preserved in no common measure.

Thomas Chalk was born at Brighton, in 1786, and sent when nine years old to Ackworth School, where he remained four years, and where he made good progress in useful learning, and through Divine grace became at times deeply sensible of the necessity of a religious life. The reading of the Holy Scriptures and the writings of Friends, when the school was assembled in

the evening, appears to have been blessed to him, inducing in his mind a full belief that the Society of Friends was raised up and preserved by the Lord's heavenly power, and that the testimonies its members were called upon to bear were those of the truth as it is in Christ Jesus. It was not, however, till he attained the age of eighteen, that his mind became so powerfully wrought upon as fully to turn aside from the idleness, levity and vanity to which he was addicted. Then the profitable seasons he had known at school were remembered, and proved as "bread cast upon the waters, to be found after many days." Eccl. xi. 1.

After leaving school, he was placed with William Marten, of Lewes, to learn the business of a linen-draper. In him the young apprentice found a bright example of piety and Christian philanthropy,—one who was to him a father in the Truth, and who cordially encouraged him in the surrender of his heart and life to the government of the Spirit of Christ. "During my service at Lewes," he remarks, "I often had to walk a few miles into the country on business, and in some of these walks I was favoured with inward sweetness, and renewed attraction to Him who is the Chief among ten thousand, and who satisfieth the desire of every living thing."

During his apprenticeship he united with his master in opening a *school on First-days*, to instruct poor children, commencing with about forty. In this object he was diligently engaged for four years, when it was merged into another school. But the object of education thus entered on, became a heart interest with him through his long life, even to its close. At a later period he united with his fellow-townsmen at Kingston in establishing a subscription school, where several hundred children were brought under daily instruction. This is still conducted with much efficiency : but when, after many years, an attempt was made to infringe on the broad and liberal foundation of this school, Thomas Chalk came forth as the champion of religious freedom, as will appear from the following prospectus :—

“ About forty-seven years ago a School was established in this town for children of the labouring classes, by the united exertions of Churchmen and Dissenters, under regulations to which all parties agreed. Although those regulations were allowed to preponderate in favour of Church of England tenets, yet the members of the Committee belonging to that denomination having been the majority, have from time to time introduced practices at variance

with the original terms of union, and have lately gone so far as to decide that the Church Catechism shall be taught in the day school.

“Although it has been suggested that recourse to coercive legal measures might obtain for Dissenters that redress which common fairness would point out, yet it is considered that if there were no other objection to pursuing that course, it is a sufficient one that in the event of its succeeding, there would be little ground to hope for that harmony and cordial co-operation, which are so essential to the prosperity of such establishments.

“Under these circumstances it is thought to be especially desirable, that a School on the British system should be established at Kingston. As our population is rapidly increasing, the promoters of this undertaking believe that such a school would be well supplied with scholars, and also well supported as regards the current expenditure; but that pecuniary aid towards the building, &c., will be required, to an amount at least equal to what they can expect to obtain in their own immediate neighbourhood. The total cost is estimated at about £900. A very eligible site for the School can be obtained on moderate terms.”

The firm stand our friend made on this occasion was successful. After inserting various articles in the local papers, and raising £300 towards the proposed British School, he was waited on by the newly-appointed Vicar, and induced to rejoin the Committee by an arrangement, that the sectarian rule should be rescinded.

It was in the year 1811, that Thomas Chalk commenced a small business at Kingston, to which he gave diligent attention: but, yielding to the restraining convictions of the Holy Spirit on this point, he was remarkably preserved in an obedience to our Saviour's precept:—"Seek ye first the Kingdom of God and His righteousness," and in after life he found the promise obviously fulfilled, that "all things needful shall be added." His prayer was:—"Heavenly Father! be pleased to keep open in my soul the eye of faith, that I may ever be disposed to prefer the riches of eternity to the vanities of time." While in business, he accounted it a great privilege, as well as an important duty, to attend religious meetings, and was careful not to allow other engagements to prevent his doing so. For several of the latter years of his time, he *closed his shop at the time of the weekday meeting*, that all in his family who were Friends might be liberated to

attend regularly. "I adopted this practice," he remarked, "after much serious consideration; and I believe that He who enabled me to make the sacrifice did graciously accept it. Although I thought it likely that I should find my business unfavourably affected by it, yet such was not the case, but I found rather an increase than any falling off: and I have been abundantly instructed that it is the Lord who giveth the corn and wine and oil, and multiplieth the silver and the gold."

The following prayer was found in his handwriting, under date of 1832. "O Thou Almighty Preserver of men! be graciously pleased to enable me to refrain from every gratification that would, if indulged in, disqualify me in any degree from the ready and cheerful performance of my religious and civil duties. So that, receiving from Thy Holy Hand, from season to season, fresh supplies of strength, I may, to the full extent of my measure and capacity, render unto Thee the glory due unto Thy name, and worship before Thee in the beauty of holiness. Glory, honour, and praise be to Thy name, now, henceforth and for evermore. Amen."

In the exercise of great watchfulness and self-examination, he adopted certain private regulations for his daily conduct in life, which,

it is believed, were very carefully carried out. They are as under :—

“ That in the morning, before rising, I lift up my heart in thankfulness to God, for the blessings of the night, and the renewal of my life ; and after rising, wait upon Him for the continuance of His mercies, temporal and spiritual.

“ That I be diligent in my engagements, without undue haste ; moderate in my expenses ; and content with my condition.

“ That in all my dealings, I adhere strictly to the golden rule, of doing to others as I would they should do to me.

“ That I be careful to use my time, money and influence according to the dictates of true wisdom, and with due regard to the limitations of Truth ; that so my life and conversation may, according to my small measure, but to the utmost of my ability, proclaim ‘ Glory to God in the highest ; on earth, peace and goodwill to men.’

“ That I refrain from idle and unprofitable discourse.

“ That I be kind and courteous, cherishing the spirit of love and charity towards all,—in thought, word and deed.

“ That I endeavour to set a good example of forbearance and watchfulness in my family.

“That I be temperate in eating and drinking.

“That I be careful to embrace suitable opportunities for reading the Holy Scriptures, and other edifying books.

“That I spend a portion of the evening of each day in religious retirement, unless unavoidably prevented.

“That before going to sleep, I commend myself to the protection of the Almighty.”

Through many provings of faith and baptisms of spirit our beloved friend advanced in his Christian course, and became a vessel prepared and meet for the Master’s use. “I have during the last few weeks,” he says, on one occasion, “passed through some very painful conflicts. I desire they may work in me a more entire willingness to do or suffer, according to the Divine will. O, it has been like doing business in great waters, when the waves have been ready to overwhelm ! I now desire to give thanks to Him whom winds and waves obey, for some calmness and quietness granted me this afternoon,—I trust a degree of that which prevails in the minds of those in whom Christ governs.”

Thomas Chalk was married three times, and there is reason to believe that each union proved a comfort and strength to him. Of his first wife

(Deborah Harris) some account is to be found in the *Annual Monitor* for 1835. And in 1836, the year in which he contracted a second marriage with Lydia Sargent, he also came forth in the ministry. In 1839 he was recorded as a Minister by his Monthly Meeting. His addresses were usually brief, but instructive, and attended with much solemnity. "A gift in the ministry, however small," he observed, "I believe to be a very sacred charge;—and to be enabled to minister in the ability which God giveth, appears to me to be cause for humble thankfulness." He felt deeply his responsibility, and need of watchfulness, in this service. Whilst desirous of exercising the gift faithfully, he was careful not to exceed its measure, and experienced the blessing pronounced on Asher:—"Let him be acceptable to his brethren, and let him dip his foot in oil."

Under Second month, 14th, 1837, he wrote:—"On retiring this evening, my vocal engagements in our meetings for worship occupied the attention of my mind. The desire prevailed, that I might not be found in those engagements further than might conduce to that peace, which results from obedience to the Divine will. The trust was also renewed, that sufficient clearness will be afforded me to know the time to speak, and the time to

keep silence." Again, some months later:—"May I, through Divine grace, be permitted to share the blessing which was awarded by the Most High to Levi, when he declared, 'My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My name.' May I faithfully endeavour to keep in my measure, and be content therewith,—yet diligently cherish a state of mind in which I can say, 'Draw me, and I will run after Thee.'" Tenth month, 3rd, 1838.—"Father of Mercies! be pleased to send forth Thy light and Thy truth. Preserve me from attempting to do Thy work in my own way, will, or time: but keep me humble, watchful, patient, faithful, and simply dependent upon the guidance of Thine unerring Spirit."

Our dear friend was drawn in Gospel love to visit most of the Quarterly Meetings in England, some of them more than once;—and twice he visited those in Ireland. He also united with a Committee in religious visits to Friends at Minden and Pyrmont, and in the South of France.

A private journal, commenced when he was forty-six years of age, reveals something of the strength and comfort he derived from having

established the practice of inward retirement, morning and evening: in which he was often permitted to sit under the wing of Heavenly love, and know his spirit fertilized as with the dew of Hermon, producing increased fruitfulness as life advanced.

Sixth month, 3rd, 1836. "It has been my desire this evening, to be enabled to put on the whole armour of God, and to believe it to be invulnerable. O, to be preserved in full submission to the Divine will!—remembering that it is by no means sufficient merely to *desire* it, and to record the desire, without striving, through Holy help, to *attain* to it, and *abide* in it."

Eighth month, 7th, 1837. "May the life which I now and henceforth live, be by faith in the Son of God! I have renewedly desired to commit my all to Him. 'I am Thine: save me, for I have sought Thy precepts.' May it be my constant endeavour, through All-Sufficient help, (which is never sought in vain when implored in faith,) to live so near in spirit to the Great Shepherd of Israel, as to be sensible that my beloved is mine, and I am His."

Tenth month, 28th. "I have been enabled, I trust, this evening to sit before the Lord in deep humility and self-abasedness. 'A day in Thy

courts is better than a thousand.' Very precious are the moments spent under the shadow of His wing, in stayedness of spirit upon Him. I have been favoured this evening to rest in His love, as in the cleft of a rock."

Twelfth month, 12th. "At meeting to-day enjoyed sweet peace, after reviving the declaration of the prophet Samuel to Saul:—'The Spirit of the Lord shall come upon thee, and thou shalt be turned into another man:' to which I added that this regenerating power of the Spirit of Christ is what we must wait for, which can alone enable us to 'put off the old man with his corrupt deeds, and put on the new man which, after God, is created in righteousness and true holiness.'"

It was Thomas Chalk's earnest concern to enforce the necessity of a living faith, that should be rich in good works,—an obedient faith, that would "follow the Lamb whithersoever he leadeth." This he desired for himself as well as for others, even when in the way of the cross, "under the solemn conviction, that where there is 'no cross, there is no discipleship,—no cross, no crown:'"—and "if we follow the light of Christ, it leads to this cross, through the straight gate, into the narrow way that leadeth unto life." He believed "it is only as we walk in this light

that we can be saved,—that we can know the blood of Jesus Christ to cleanse us from all sin,” according to the testimony of the Apostle: “if we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” “Thou, the beloved of souls,” he writes in his journal, “hast smitten me with the love of thy *holiness*. \* \* May I be always prepared to submit my all to Thine All-wise disposal, to say in sincerity and truth,

‘Bid what Thou pleasest, I'll obey :  
Ask what Thou wilt, 'tis Thine :  
I'll do whatever Thou shalt say ;  
Whate'er Thou ask, resign.’

Thus he was able to repose in his Saviour's love and care and government. “Jesus Christ” (he writes again,) “is the unfailing source, whence all our wants are supplied. ‘He is manna to the hungry soul ; and to the weary, rest.’ It is I trust under a sense of His comforting presence, that I can this evening gratefully acknowledge, ‘this is the rest wherewith Thou causest the weary to rest,—and this is the refreshing.’” One more passage we will extract from his journal, written in 1841. “May the King of Zion, He who is just and having salvation, the Lamb

immaculate,—more and more reign in my heart, and be made unto me wisdom and righteousness, and sanctification and redemption ! For the blessings of health of body and peace of mind,—for all the mercies spiritual and temporal, bestowed on me and my dear connexions by the bountiful Giver of all good, I desire reverently to offer unto Him the tribute of thanksgiving and praise.”

He retired from business in 1843, and thus was more at liberty to attend to philanthropic objects and matters of public utility. For another quarter of a century he united the vigour of an active mind with Christian zeal. He long and usefully filled the office of Guardian to a large district in the Poor Law Union, and (as expressed in a local paper when announcing his death to the inhabitants of Kingston,) he was more or less connected with the various public and charitable institutions of the town. He was a Director of the Savings' Bank, as well as of the Gas-works, in the erection of which he had taken a prominent part. As already mentioned, he was one of the promoters of the public schools, being for upwards of twenty years the Cash Secretary. The Infant School had in him a staunch friend. He was one of the Charity Trustees, and

Treasurer to an Institution for clothing and educating poor girls. But more particular notice is given to his connection with the Kingston Auxiliary Bible Society, in establishing which he had united with the clergyman of the town, and to which he had filled the office of Treasurer for forty years. A description is then given of our friend's last appearance at the Annual Meeting, which occurred about three months before his death. "At the close of the proceedings, he expressed his unabated interest in the cause: that the Bible was a book he had long revered, and that it had been his privilege to subscribe towards its circulation more than fifty-four years. After making remarks on the financial statement, and other local operations, he acknowledged his desire then to bear a public testimony to the mercy and goodness which had followed him all his life, and that the words of the Psalmist were fulfilled in his experience, 'with long life will I satisfy him, and show him my salvation.' This feeling address brought a solemn influence over the meeting, and he appeared like Simeon, to whom the words were applicable, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' "

Clothed with a large measure of Christian

charity towards all men, and co-working with those of other denominations in a lowly watchful spirit, he was yet specially devoted to the welfare of his own religious Society. He brought out new editions of the lives of some of the early Friends : "Wilson and Dickenson," — "Charles Marshall," "John Whitehead," "Autobiographical Narratives," and the "Diary of Jonathan Burnyeat." When constrained by religious conviction to differ from his friends in any of their deliberations, he endeavoured to do so with meekness and gentleness, as an humble follower of the Lamb. He loved to unite with his friends, and often remarked, "I consider the preservation of unity worth sacrificing a great deal for, and always wish to yield, where a principle is not involved." Thus he proved Divine grace to be sufficient for all occasions ; so regulating his disposition, that those under his roof cannot remember a harsh tone or hasty word from his lips.

He was conscientiously attached to the principles he professed, not only as they embraced the fundamental doctrines of Christianity, but in the more distinguishing views of Friends ; sharing in the prophet's fervent desire on behalf of the church : "For Zion's sake will I not hold my

peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." He was instrumental in procuring the practical abolition of Church Rates in Kingston, by public addresses on the subject ; and to this end the following brief considerations were issued, and statements read before the magistrates in 1854.

" The religious Society of Friends feel themselves required on conscientious grounds to object to the payment of the rates, called Church Rates. This objection does not arise from any contumacious or party feeling, nor from a selfish desire to avoid a pecuniary burden. It is founded on what they assuredly believe to be the doctrine of our Lord and Saviour Jesus Christ,—whose doctrines, when rightly understood and conscientiously acted upon, form the groundwork of the happiness of man, and the welfare of States.

" It is, in their conviction, contrary to the law of righteousness and truth, that any portion of the community should be compelled to the support of a system of religious belief and practice, which they regard as incompatible with the doctrine of the New Testament, and especially that such claims, as is at present the case, should

be exacted with a serious and oppressive loss of property.

“They are moreover firmly persuaded, that in proportion as the pure doctrines of the Gospel gain ascendancy, it will be seen, that to uphold any Church Establishment by compulsory laws which oppress the consciences of sincere believers in the Lord Jesus, is at variance with His holy law, and is calculated to retard the universal spread of His reign.”

Thomas Chalk’s efforts on this occasion produced a revulsion of feeling. Some gentlemen who went intending to vote for the rate, voted against it, and said, “We cannot vote for a law which works so oppressively.” The next morning our friend had a receipt sent by post, for a demand then out against him. He applied to the churchwardens to know who had paid it, in order to return the money, but they would not reveal the name.

The health of our beloved friend continued good until a short time before his death, although a decrease of natural strength was evident. When unable to get out, the deprivation was met by cheerful resignation, and thankful acceptance of surrounding mercies. “I should like to go to meeting,” he would say, “where I feel so comfort-

able;" but the times when his friends assembled to wait on the Lord, were to him seasons of waiting at home. After one of those occasions he remarked, "I have been favoured with access to the Throne of Grace, and my petition was :—

‘Let me live the life of faith,  
Let me die Thy people’s death.’”

On the 1st of Second month, 1869, he retired to rest as usual : after which his breathing became laborious, and early in the morning of the 2nd he expired. But the near approach of death was not apprehended, until a little before the pale messenger set his impress on the brow ; and in a few moments “ he was not, for God took him.”

REBECCA HARVEY CHANDLEE, 26 23 8 mo. 1869

*Baltinglass, near Athy.* Wife of Richard S. Chandlee, and daughter of George Shackleton of Ballytore.

MARTHA CHANTLER, 58 27 10 mo. 1868

*Newport Pagnell.* Wife of William Chantler.

JOSEPH CHANTRY, 79 28 2 mo. 1869

*Gedney, Lincolnshire.* An Elder.

ANN CHAPMAN, 79 23 10 mo. 1868

*Bottlehill, near Richhill.* Widow of Thomas Chapman.

HELEN MARY CLARK,	5	22	11	mo.	1868
<i>Doncaster.</i> Daughter of Richard Ecroyd and Hannah Clark.					
SARAH ANNA CLARK,	40	26	3	mo.	1869
<i>Croydon.</i> Wife of Alfred Sturge Clark.					
ELIZABETH CLARK,	74	7	9	mo.	1869
<i>Stockton-on-Tees.</i> Widow of Matthew Clark.					
KETURAH CLOTHIER,	80	21	12	mo.	1868
<i>Street, Somersetshire.</i> Widow of Arthur Clothier.					
GEORGE COATES,	67	1	7	mo.	1869
<i>Bishop Auckland.</i>					
ROBERT COLCOCK,	84	22	1	mo.	1869
<i>Tottenham.</i>					
SARAH COLES,	82	9	2	mo.	1869
<i>Hook Norton, Oxfordshire.</i> Widow of Wm. Coles.					
JOSEPH CONING,	68	24	3	mo.	1869
<i>Stockton-on-Tees.</i>					
RACHEL COPE, <i>Guildford.</i>	60	26	12	mo.	1868
Widow of John Bennell Cope.					
SARAH COPELAND,	71	11	3	mo.	1869
<i>Clevedon, Somersets.</i> Wife of Thos. Copeland.					
JOHN ROOKE CORBETT,	19	19	4	mo.	1869
<i>Cheadle Hulme, Manchester.</i> Son of Edward and Margaret Corbett.					
ANN COVE, <i>Tottenham.</i>	70	19	5	mo.	1869
JOHN CROSLAND,	61	2	4	mo.	1869
<i>Holloway, London.</i>					

ALEXANDER CRUICKSHANK,	59	12	10	mo.	1869
<i>Chryston, Glasgow.</i>					
CHRISTOPHER DALE,	59	13	2	mo.	1869
<i>Bolton, near Bradford, Yorks.</i>					
WILLIAM W. DAVIDSON,	3	17	6	mo.	1869
JOSEPH DAVIDSON,	6	mos.	24	6	mo.
<i>Hillsborough, County Down. Children of Adam Davidson.</i>					
MORGAN DAVY,	13	mos.	4	7	mo.
<i>Higher Broughton, Manchester. Son of Joshua H. and Jane Davy.</i>					
EDWARD MARSHALL DAW,	5½	25	6	mo.	1869
<i>Biscovean, near St. Austell. Son of Richard and Rebecca DAW.</i>					
CHARLES DAWES,	79	21	6	mo.	1869
<i>Stoke Newington.</i>					
JOSEPH DAWSON, <i>Moyallon.</i>	67	25	5	mo.	1869
JOSEPH DEANE,	77	28	2	mo.	1869
<i>Hackney, London.</i>					
THOMAS DEWHURST,	79	27	6	mo.	1869
<i>Lancaster.</i>					
MARIA DIX,	64	9	10	mo.	1868
<i>Ipswich. Wife of Robert Dix.</i>					
JAMES DIX,	70	3	7	mo.	1869
<i>Bressingham, Norfolk.</i>					
MARGARET ANN DODDS,	18	6	12	mo.	1868
<i>Great Ayton, Yorks. Daughter of Ellen Dodds.</i>					

EDWARD DODSHON,	62	10	4 mo.	1869
<i>Sunderland.</i>				
SUSANNAH DREW,	69	20	2 mo.	1869
<i>Falmouth.</i>				
WILLIAM DUNCAN,	41	1	11 mo.	1868
<i>Ligoniel, near Belfast.</i> Son of the late John Duncan, of Killyleagh.				
GRIZZEL EDMONDS,	94	24	1 mo.	1869
<i>High Wycombe.</i> Widow of Samuel Edmonds.				
RACHEL EDMONDSON,	74	8	5 mo.	1869
<i>Higher Broughton, Manchester.</i> Widow of Thomas Edmondson.				
FRANCIS Wm. EDMUNDSON,	5	10	12 mo.	1868
<i>Birmingham.</i> Son of William and Annie Edmundson.				
JAMES ELLIS,	76	13	8 mo.	1869
<i>Thornton, near Pickering.</i>				
ABRAHAM ELSOME,	74	6	11 mo.	1868
<i>Gainsbro'.</i>				
JANE EVES, <i>Rathgar, Dublin.</i>	62	24	11 mo.	1868
MARGARET EVENS, <i>Brighton.</i>	75	13	2 mo.	1869
Widow of Robert Evans.				
THOMAS FAWCETT,	86	30	11 mo.	1868
<i>Lisburn, Ireland.</i>				
ELIZABETH LECKY FENNELL,	53	1	1 mo.	1869
<i>Garryroan, County Tipperary.</i> Wife of Joshua Fennell, of Garryroan.				

JANE J. FENNELL,	83	4	4 mo.	1869
<i>Upper Cahir Abbey. Widow of Joshua Fennell, of Cahir Abbey Ville.</i>				
SARAH FENNELL,	94	23	9 mo.	1869
<i>Bury, in Suffolk.</i>				
THOMAS FIRTH,	79	3	3 mo.	1869
<i>Toothill, near Rastrick, Yorkshire.</i>				
PHEBE FLOOD,	78	28	4 mo.	1869
<i>Baltinglass, Ballytore. Widow of Jerome Flood.</i>				
EMILY FOLLOWS,	58	20	9 mo.	1869
<i>Kennington, Surrey. Widow of George Follows.</i>				
<i>Died at Castle Donnington.</i>				
WILLIAM FOSTER,	58	1	2 mo.	1869
<i>Kirby Moorside.</i>				
HENRY PROCTER FOSTER,	25	22	9 mo.	1869
<i>Scarbro'. Son of Henry and Elizabeth Foster.</i>				
LUCY FOWLER, Tottenham.	66	20	1 mo.	1869
<i>A Minister. Widow of Thomas Fowler. Died at Cannes.</i>				

Lucy Fowler was born in 1803, and was the daughter of Nicholas and Anne Waterhouse. Her parents were much esteemed members of Liverpool Meeting, and were concerned to bring up their large family in the fear of the Lord: and her father in particular set a bright example, by maintaining a high standard of Christian

uprightness in the midst of extensive business engagements. In 1826 she was married to the late Thomas Fowler, of Tottenham, with whom she cordially united in his benevolent efforts to alleviate distress ; he being eminently distinguished for his readiness to counsel and assist any who were in trouble, and particularly exerting himself with others during the distress in Lancashire in 1842, and in Ireland during the potatoe famine of 1846-7.

After a union of twenty-five years, Lucy Fowler was left a widow in 1851, and ten years later was recorded as a Minister, by Friends of Tottenham. Though not engaged to travel from home in that capacity, she was diligent, wherever her lot was cast, to proclaim the Gospel message freely and fully. In this work of faith, and of love to Christ and his cause upon earth, it is believed she was concerned in a large measure "not to reason, but believe;" and to wait on the Lord, for the secret intimations of His will, in simplicity and a spirit of ready obedience. Of her peculiar and very humbling line of service under such impressions of duty, striking instances are known. The remembrance of this confirms in the minds of some of her friends, and those who knew her best, the humble

belief that, through the grace of God, she is now one of that blessed company, who have for ever joined the army of the Lamb, and of whom it is said, “they that were with Him were called, and chosen, and faithful.”

To quote from a minute of Tottenham Monthly Meeting, respecting her public ministry, “her communications were generally brief, but clear; giving no uncertain sound in the doctrine of redemption by the Saviour of sinners, and enforcing His own teaching, ‘Ye must be born again;’ as well as setting forth the work of the Spirit in the heart, and the fruits thereof. Her invitations to ‘behold the Lamb of God, who taketh away the sin of the world,’ are fresh in remembrance. She was also frequently and weightily engaged in prayer and supplication with thanksgiving.” Lucy Fowler was warmly attached to the principles professed by the Society of Friends; but much enjoyed assembling under her hospitable roof Christians of different denominations, to hear from them, often from a returned missionary, what the Lord was doing in distant parts of the world.

The state of her health induced her to undertake frequent journeys on the Continent. On these occasions, she endeavoured to influence for good those with whom she was brought in contact,

while she always sought out those who were labouring in her Master's cause. In the Eighth month of 1868, she left England to winter on the shores of the Mediterranean, and in the course of this journey, a visit to Milan was a subject of weighty concern to her mind. Having, in her wide sympathy with all the followers of Christ, visited Pastor Turin of the Waldensian church, and manifested no small interest in the Evangelizing of Italy,—she was solicited to meet the people of his congregation in the evening, at their usual week-day meeting. This she declined, but afterwards sent a donation in aid of their schools. Her refusal to meet the company however gave her much uneasiness; and in a few weeks, when the weather had become somewhat inclement, she returned to Milan, as is related by herself in the following letter:—

“ Hotel Beau Séjour, Cannes,

15th of Twelfth month, 1868.

“ My beloved Sister,

“ I wrote to thee from Nice, that I thought I should have to go back to Milan, but I seemed almost too poorly to do it, and I thought I might venture to go on to Cannes. When I was at Milan, I had some interesting intercourse with Pastor Turin and his wife, of the Vaudois

church, and they earnestly invited me to go to their meeting. Not having thought of it, and believing I should be expected to address the meeting, and that I might not have much to say, I shrank from it, and declined ; and went on my journey. But God greatly troubled me. He opened the door, and I refused to enter in. 'Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth.' It matters not whether it be much or little that a man hath : God wills that he be found faithful. Distress came upon me, which greatly troubled me : I could not say what it was. I believe I may humbly say the truth in the Psalmist's words : ' I have set the Lord always before me : because He is at my right hand, I shall not be moved.' But God did not make me stand in the battle. I fled before my soul's enemies. I felt as though I should be slain,—when in condescending mercy the veil was again lifted, and I looked towards Milan. I could no longer doubt : to do so, I felt would be tempting God.

" My doctor first tried to persuade me from going ; but finding I was decided, he did all he could to help me, and found me a *courier*, for I had discharged the one I had before, who would not have answered on this occasion. \* \* I

left this place on the 30th of last month for Nice, not knowing but I might cross that night to Genoa ; but the doctor discouraged my doing so, as I was only just recovering from a somewhat severe cold. So I went on board the next morning in an open boat. We were landed at Genoa in the same way after dark, making our way among the small boats and ships in the harbour. On the previous day, when I parted from my doctor at Nice, I felt that God has His people everywhere : it was touching to me to hear him ask God's blessing upon me and the undertaking.

“ We lodged at Genoa. The country from thence to Milan was mostly covered with snow. At Milan it was extremely cold : colder to the feelings than in England, for they only have wood fires. When arrived, I sent my card on to Pastor Turin. I explained why I had returned. He seemed struck, and was very kind. I found the usual meeting was the next evening. I asked if they would have their ordinary service, and if I felt it best, I could express what I had to say afterwards. It was a great conflict to me ; but I was not permitted to have one misgiving thought, or doubting feeling. Roto the courier, who is a Roman Catholic and an Italian, asked if he might go to the meeting. He came afterwards,

and thanked me most gratefully for speaking to his country people. He was very glad to join in our reading and family worship. I stayed two days in Milan ; and spent part of the last evening pleasantly, and I trust profitably, with the Turins.

“ I returned with the deepest feeling of thankfulness to my Heavenly Father, that He had not permitted me to remain in rebellion and hardness of heart : not that I thought I had done any great thing, but simply I had offered the sacrifice of obedience, accepted for Jesus’ sake, our dear Redeemer. How prone we are to want a clearer evidence ! something more than the still, small voice of God’s Spirit in the secret of the soul :—forgetting that the walk is by faith, not by sight, that it is by little and little the soul gains light and strength. ‘ Walk in the light, while ye have the light, lest darkness come upon you,’ are solemn words.

“ We retraced our steps to Genoa on Seventh day : but had to wait one or two days, going by night to and fro, as before, in open boats to the vessel,—arriving at Nice at five, and at Cannes at eight o’clock a.m. \* The courier was most attentive. \* Amongst comparative strangers, I am bound to acknowledge I never was so tenderly, so assiduously, and so earnestly

cared for. Dear sister, did not the Lord provide? If the query were put, 'lacked thou anything?' I could indeed say, 'nothing, Lord: Thou hast done exceeding abundantly for Thy poor worm of a servant, above all I could ask or think.' Blessed for ever be the name of our God!" \* \* \*

The congregation at Milan were much struck with this instance of obedience to the Spirit's guidance. "She told us," observes the Pastor, in a letter relating the circumstances, "that God speaks in two ways to His children:—by the written word, and by His Spirit. She earnestly exhorted believers to follow implicitly the inward directions of the Spirit, and to watch carefully that they might never stifle His voice. We were deeply moved. The idea that an elderly lady had not hesitated to come hundreds of miles in such cold weather, to discharge a duty which others would have thought of little importance, \* \* greatly impressed us, and held us for a short time in solemn silence. \* \* My congregation and we all, on hearing afterwards of Mrs. Fowler's death, felt that God had spoken to us that evening, by the voice of one who was on the borders of the grave; and whose words, evidently so scriptural, deserve our special attention."

Nor should we omit, in this sketch, to notice another earnest pleading made by Lucy Fowler,—also as from the verge of eternity,—with her professing Christian sisters of every name, to resist the tyranny and extravagance of *-fashion* in the article of dress. “I feel it in my heart,” she says, “to entreat *every Christian woman*, to manifest by her example moderation in this respect, and thus seek to stem this wave of a great flood of evil, that covers our land.” Treating the subject as a violation of correct feeling and of good taste, as well as in its religious aspect, “This prevailing folly,” she says, “is not only, I believe, an awful sin, directly contrary to the spirit and precepts of the gospel, but it brings our womanhood into great contempt. \* \* It would seem as if many were not contented to wear Satan’s chains within, but that these chains must be hung outside, that the wearers might be known to be his captives.” Quoting several passages from the New Testament, she adds, “From these texts we learn that this practice of self-gratification is contrary to God’s revealed will. \* \* Surely a solemn responsibility rests on professing Christian women, to avoid in this thing the sin of disobedience.” She urges her entreaties as “a service for God;”—“neither in self-restriction on

the one hand, nor in self-indulgence on the other, but in the liberty which Christ gives ;”—“ and for the sake of that meek and lowly Saviour, in whose footsteps we are invited to walk, and whose yoke we are called upon to bear,—whom to know is life eternal.”

Though Lucy Fowler’s health appeared to be somewhat recruited by her sojourn in a more southern climate, her removal was very sudden. On the 20th of First month, she enjoyed the spectacle of a beautiful sunset; and after tea, read the Bible with two of her little granddaughters. It was seldom, if ever, that her family reading closed without her engaging in solemn prayer: and on this occasion her prayer struck those present as particularly sweet. She retired as usual, but soon called her attendant, and shortly after midnight, the attack of illness being only of about an hour’s continuance, she calmly expired.

The remains of this beloved Friend were interred in the Cemetery at Cannes; and her grave is to be found near that of the late Lord Brougham.

**LUCY FRANCILLON, *Banbury.* 78 23 10 mo. 1868**

Wife of Francis Francillon.

**ELIZABETH FREEMAN, 68 15 10 mo. 1868**

*Manchester.* Widow of Henry Freeman.

ELIZABETH ALICE FRY, 4 $\frac{1}{4}$  21 11 mo. 1868  
*Highgate, London.* Daughter of Edward and  
Mariabella Fry.

HANNAH FRYER, 31 16 12 mo. 1868  
*Smelt House, Bishop Auckland.* Daughter of  
the late Joseph J. and Rachel Fryer.

LUCY ANN FRYER, 17 20 6 mo. 1869  
*Greenheys, Manchester.* Daughter of Simeon  
Dyson and Lucy Fryer.

ALFRED THOMAS GILL, 21 15 8 mo. 1869  
*Guildford.* Son of Thomas and the late  
Hannah Gill.

CHRISTIANA GOLDER, 75 8 11 mo. 1868  
*Plaistow, near London.*

LYDIA GRAVES, JUNR., 52 25 12 mo. 1868  
*Manchester.* Daughter of Joseph Graves, of  
Norwood, Surrey.

SARAH GRAY, 28 9 7 mo. 1869  
*Moira, near Hillsborough.* Wife of William Gray.

ELIZABETH GREEN, *Belfast.* 66 3 3 mo. 1869  
Widow of John Green.

FRANCIS GREEN, 57 23 4 mo. 1869  
*Newport, near Hillsborough.*

THOMAS GREENHALGH, 65 27 10 mo. 1868  
*Heaton Moor, near Manchester.*

ELIZABETH GREENWOOD, 82 20 2 mo. 1869  
*Halstead, Essex.* Widow of Joseph Greenwood.

ELIZA HEWETT GREGORY, 58 22 9 mo. 1869

*Basingstoke.*

ALBERT GRUBB, *Clonmel.* 37 4 9 mo. 1868

Son of Thomas S. Grubb.

WILLIAM HACK, 72 1 11 mo. 1868

*Dieppe, in France.* A Member of Brighton Meeting.

ELIZABETH HACK, *Torquay.* 78 25 3 mo. 1869

ELIZABETH HALL, *Leeds.* 70 7 10 mo. 1868

CORNELIUS HANBURY, 73 7 3 mo. 1869

*The Firs, Wellington, in Somersetshire.* A Minister.

This dear Friend, having been rather widely known in our Religious Society, it is believed there are many who hold him in affectionate remembrance, to whom a brief memoir of his Christian life will be acceptable.

He was the second son of Capel and Charlotte Hanbury, and was born at Ware, in Hertfordshire, the 15th of Third month, 1796. In childhood he was remarkable for a very amiable, docile disposition, united with great buoyancy of spirits. His uniform good humour and sprightliness made him a general favourite among his young companions; while his deference and suavity of manner towards those of maturer age gained their affectionate regard also. At an

early age he became sensible of the danger of a yielding disposition, drawing him into compliances not in accordance with his own convictions of rectitude ; and it led to watchfulness over himself, with earnest desire to be preserved from falling into temptation. He had also many serious reflections on the instability and unsatisfying character of worldly possessions, and the importance of having the affections placed on higher objects.

Not long after finishing his school education, he had to leave a home in the country that he had much enjoyed, and enter a house of business in London ; but in this change he felt that the relinquishment of pleasures he had much delighted in, was amply compensated for, by being brought into near association with his collateral relation William Allen : to whom he was apprenticed, and whose pious example and instructions he esteemed a high privilege. Under such auspices, it might well be supposed that his religious impressions became strengthened ; and he soon gave evidence of the yielding of his heart to the power of Divine grace.

As a means of cultivating self-acquaintance, with a desire for advancement in a religious life, he adopted the practice of keeping a diary : and

in one of the early records, dated First month, 22nd, 1815, he thus writes : " Looking over the past week, I find the watch not to have been sufficiently kept, and I am sorrowfully sensible I have sustained loss. Oh for a constant state of humble waiting, that all may be to the glory and honour of Him who hath in mercy called me ! and may I endeavour to rest on the arm of the Good Shepherd, not looking too much to outward things for comfort." A little further on he writes : " Desires have been raised that I may know a total death unto sin, and a new birth unto righteousness ; and that every action and thought may be brought to judgment, and all tend to the glory of my heavenly Master." At a subsequent date, after attending a meeting that appears to have been a remarkably favoured season, he observes : " The life and love of the Lamb seemed to abound. I never remember to have felt more of that precious charity which loves all mankind, and brings the mind to that happy spot, where it is willing to stand resigned to do or to leave undone. Oh this happy state ! when I am favoured to feel a little of it, I have been ready to say, ' suffer not, O Lord, either things present or to come, principalities or powers, to separate from the love

of Thee ; which has been begotten, through mercy, by Thy dear son Christ Jesus our blessed Lord."

On another page, adverting to some peculiar occasion, he remarks : " These seasons of close trial have, I believe, been permitted in mercy, to draw my wandering mind to its true centre. Oh Lord, suffer Thy work to prosper through Thy grace ; that when the final close approaches, I may review the steps I have trodden, and feel they have been ordered of Thee. Make me willing to suffer for Thy blessed name's sake." Again, after an acknowledgment of much weakness, he says : " Though infinite wisdom has seen meet frequently to plunge me into the furnace of affliction, yet he hath permitted mercy to cover the judgment seat. I have at times known the sweet incomes of heavenly love, for which I trust I shall ever be thankful." \* \* \* " Many have been my conflicts of late : yet I can, through Divine assistance, bless the hand that has thus dealt with me ; believing that, if rightly borne, trials are good for us." \* " My desire at this time is, that I may only seek to be a servant of the Lord ; and that He may be pleased to enable me to say, and believe in sincerity, that all His ways are just and true." \* " Oh Lord, grant that when

I cannot see the object Thou mayest have in view, when Thou art pleased to deal with me in ways past finding out, that my faith and patience fail not: and oh, suffer a total resignation to Thy will to be experienced."

In the Seventh month, 1816, he accompanied his uncle and aunt William and Charlotte Allen in a journey on the Continent; William Allen being one of a Committee, appointed to visit the Friends of Germany and the South of France. After being at Pyrmont and Minden, they proceeded to Lausanne; where Charlotte Allen became very seriously ill, and after about two weeks of severe suffering, was taken from them by death. This solemn event was a keen trial to her affectionate nephew,—deepened and additionally felt, from sympathy with his afflicted, bereaved uncle. In narrating the touching scene of her interment in a foreign land, with few around to sympathize in their sorrow,—he mentions that before leaving the ground his dear uncle said aloud, "Thy will, O Lord, be done," and remarks, that he thought it a favour he could say so in sincerity. Their journey home was a mournful one; and while passing through some of the finest scenery in the vicinity of the Alps, they had to experience how sorrow of heart casts

a shade over the attractions of grandeur and beauty in the outward creation.

On reaching home, the subject of this memoir resumed his usual occupations in business, and his memoranda give evidence of diligent attention to it, but self-inspection regarding his own religious progress was still continued, and he remarks:—"I cannot say much as to my getting forward; but I think I have felt more desire after resignation, to abide under the refining operations of the Holy Hand. I have been much affected of late at the consideration of my great instability in earlier life, and of the need there is of being in good earnest, to strive to know my robes washed, and to experience the new birth:" to which is added:—"Was comforted this morning in my silent waiting, under a little good, which raised the hope that I was not left to myself." At a subsequent date, the desires of his heart are expressed in the following words:—"Labour, O my soul, to keep the faith, in the strait and narrow way that leads to life. Try to keep in the humble, depending, childlike state, upon which the blessing of the Good Master is promised. I have seen that nothing less than a total sacrifice will be acceptable, and I have prayed for resignation." From these and other

remarks of similar import, it appears that his mind was involved in deep thoughtfulness, from an apprehension that it would be required of him to become a public advocate of the gospel.

In 1817, two Friends from America, Hannah Field and Elizabeth Barker, then on a religious visit to this country, being about to visit the Meetings of Norfolk and Suffolk, it was proposed to Cornelius Hanbury to accompany them as guide. In remarking on this, he says:—"I was somewhat discouraged at the prospect at first, but after some time I found my peace concerned in it." In the pursuance of this service, he esteemed it a privilege to have the society of the two friends he accompanied, and also to meet some others, whose Christian kindness was helpful and encouraging: yet he mentions being sometimes brought very low, but at others afresh comforted from a sense of the Divine love. Under the influence of the latter feeling, he writes:—"I thought I would labour to be fully resigned:" and at their next meeting he ventured to express a few sentences of Scripture, and adds:—"I found peace afterwards." This journey appears to have occupied about five weeks, and at its conclusion, he remarks:—"In reflecting on our late journey I felt a degree of solid peace; and my heart was

made grateful for the manifold mercies and preservations we had experienced."

From this time, he was frequently heard in the ministry in his own and some other meetings; and his friends approving of these offerings, believing them from the right source, he was acknowledged a Minister in unity by Gracechurch Street Monthly Meeting, on the 8th of Twelfth month, 1819. Not long after this he entered on a religious engagement, to accompany his aged friend Charles Parker, in a visit to the Friends and Meetings of Cornwall and other Western Counties.

In 1822 he was united in marriage with Mary Allen, only child of William Allen, of whom it may be justly remarked that her eminent piety, well cultivated mind, and great amiability, rendered her a truly congenial companion; but in the Fifth month of the following year he was deprived of this beloved partner, about ten days after the birth of a son. In adverting to this afflictive bereavement, he remarks:—"I have oft-times to go mourning on my way, having deeply to feel the inexpressible loss I have sustained; but I have been favoured with a little of best help to comfort and sustain me: and a very sweet evidence that the dear departed is for

ever centred in the ‘joys ineffable of God.’” In another place, he remarks:—“There is with me an acknowledgment of some sweet degree of quiet resignation to the Lord’s disposal.” To which is added:—“Oh! that this feeling may be graciously strengthened in my mind from day to day, and thus my afflicted spirit be through Holy aid upheld.” In the course of the summer he went with his father-in-law, William Allen, to attend the Ackworth General Meeting, and also to attend the Quarterly Meeting of Nottingham, and some other meetings in going and returning; and in the beginning of the following year he was associated with his friend Richard Barrett, in a visit to the Meetings of Norfolk and Suffolk.

In the spring of 1826, our late much valued friends Anne Alexander and Hannah and Maria Middleton, being led to make a visit in the service of the Gospel to the Friends of Germany, were in need of an escort for their foreign journey, and it was proposed to Cornelius Hanbury to become their companion in this capacity. In yielding to this service, he soon found that he had to take part as a fellow-helper in their labours of love; becoming closely united with them in religious fellowship, and feelings of interest for the spiritual welfare of those where their lot was cast. On

returning from this engagement, the retrospect of it afforded his mind much satisfaction; and the gracious help and preservation that had been afforded in the course of it, called forth grateful acknowledgment.

In the Eleventh month, 1826, he married Elizabeth, youngest daughter of John Sanderson, late of London, who survives him.

He was now free from religious engagements from home, till the occurrence of the Dublin Yearly Meeting in 1828, which he attended; and in 1830 again became the companion of his friend Richard Barrett, in a visit to parts of Yorkshire and some adjacent counties. He twice visited the Channel Islands, (the first time in company with his valued brother-in-law Sylvanus Fox;) again attended the Yearly Meeting in Dublin; and accompanied a Yearly Meeting's Committee in a visit to the Continent, to present an address from the Society of Friends to the different Courts of Europe on the subject of Slavery.

But it is not requisite here to enumerate all his religious engagements. They were not very numerous or extensive; but the accomplishment was ever followed by that sense of peace which he valued above all earthly possessions.

In the early part, as well as in the meridian

of life, while actively engaged in business in London, many other claims on his attention were admitted, in connection with several *public institutions* for the benefit of the poor. Among these may be mentioned the Society founded by Peter Bedford, for the Reformation of Juvenile Depredators, and an Association for the Relief of Distress from Accident, with others which need not be especially noticed here.

His travels on the Continent, and near connection with William Allen, who, being extensively known and esteemed in the religious, philanthropic, and scientific world, had large acquaintance among persons of eminence in various ways,—naturally afforded opportunities to his son-in-law to share in such intercourse. He had a high appreciation of mental excellence, and a large-hearted liberality of sentiment, that disregarded minor differences, and could esteem as brethren “all who loved the Lord Jesus Christ in sincerity.” This cordiality, in several instances, being reciprocated, ripened into permanent Christian friendship.

But it was towards the poor and friendless, and the afflicted and suffering of every class, that his sympathy flowed in *fullest* measure: and many, unknown and unnoticed by those about him, have cherished a lasting remembrance of his

self-sacrificing kindness, and recognise the power and loveliness of the grace which prompted it. In all the relationships of life, and in his daily intercourse, the desire of conferring happiness on those around him, and especially a cheerfulness of deportment towards the young, were conspicuous traits. When, under any of those vicissitudes from which few lives are exempt, circumstances of trial occurred, a humble submission to whatever appeared as the dispensation of an unerring Providence was his predominant feeling: and this acquiescence in the Divine disposal, produced a mental serenity, especially observable in his latter years. As life advanced, it was also evident that he derived increasing comfort from a deep and abiding apprehension of the sufficiency and completeness of the atoning work of Christ. On this he rested his hope of acceptance, and joy and peace in believing followed, as the natural and spontaneous result.

In the year 1857, he removed to the neighbourhood of Wellington, in Somersetshire. Here, surrounded by a poor and scattered rural population, he was able to render essential relief to *many in sickness*, who were so situated as to be unable to obtain adequate medical aid; and to the remedies administered for their physical

diseases, was added Christian counsel for their spiritual benefit. Much of his time was thus occupied,—often to the exhaustion of his failing bodily powers. But it afforded him much satisfaction; and numerous were the grateful acknowledgments of the benefitted and the restored, who had been the objects of his benevolent care.

In the last few months preceding his final illness, his general health had been thought rather better than at some former times. He appeared increasingly to enjoy the society of his friends, and took particular pleasure in the beauties of the natural scenery around him. But in the latter part of the Second month, 1869, an attack of bronchitis, to which disease he had long been occasionally subject, came on. The symptoms were not severe, but they were attended with much prostration of strength. He seemed to be early impressed with the uncertainty of the result of this illness, but remained remarkably cheerful and tranquil in mind. Alluding to his departure as possibly near at hand, he said, “I early began to look in that direction, and what a favour! for it would be no time to begin to seek a Saviour now.”

As weakness increased, and the prospect

of recovery lessened, he frequently spoke of departed and absent friends with overflowing affection, remarking to those about him, "You must not suppose my tears are tears of sorrow. Oh no! they are all tears of gratitude, for the goodness and mercy which have followed me all the days of my life." Once he added, "And I believe you will see that it will be so with me to the end :" a faith which was fully realized by the event. One morning, on being asked how he had passed the night, he replied, with a countenance beaming with joyful animation, "not much sleep, but oh! such a sweet sense of the Divine love, which was so precious to me in former years." Alluding to the precarious and unsatisfying character of earthly possessions, he said, " Tell my friends to take care that they have the true riches, and are not deceived by the tinsel ;" and again, " Now in my time of need, it is all met; I want nothing ; I have all in my dear Lord and Saviour." He frequently alluded to the Hymn, commencing

"Just as I am, without one plea—  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,—  
O Lamb of God, I come!"

He feelingly alluded to the declaration of our Divine Lord, " If a man love me, my Father will

love him ; and we will come unto him, and make our *abode* with him :”— remarking, that it was not as a passing visitor, but to remain with us. And truly this did appear to be verified in his happy experience ; so that as “ the outward man ” seemed about to “ perish, the inward man was renewed day by day.” He also dwelt with comfort on these words of our Saviour : “ Peace I leave with you, my peace I give unto you ;” and, “ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” In allusion to his prostrated condition, he intimated that he believed he might appropriate, as though addressed to himself, the cheering words of our Saviour, “ It is I : be not afraid :” and added, “ He will lead me gently down.” On one saying “ it is *upward*, is it not ? ” he replied, “ yes, home ! ” On another occasion he said, “ If it be the Lord’s will to take me, oh, do not hinder me. Ask the dear people who may meet at the little meeting, not to pray for my recovery, not to seek to detain me :—it will be so blessed in that kingdom ! ” The gradual diminution of vital power being attended with some increase of suffering, he gently and solemnly ejaculated, “ dear Lord, if it be Thy will, take me soon home.” His deep love and trust were often evinced in

brief expressions, as :—"Dear Lord," "Dear Lord Jesus, grant Thy help," "We give Thee thanks," &c.: and he frequently alluded to the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;" intimating that he realized its blessed import. This was strikingly exemplified to the latest period: and when, on one occasion, near that solemn time, he exclaimed :—"Let me go! why may I not go?" he was reminded that the Lord's time would be the right time. With touching submissiveness, he responded :—"My Father knows."

Very little was expressed after this. The last hours were passed in silence. The powers of nature gradually gave way, till he peacefully fell asleep in Jesus; leaving those around him fully assured, that the redeemed spirit, released from its frail earthly tabernacle, had taken its flight to be "for ever with the Lord." He died on the 7th of Third month, 1869, and was buried in the ground adjoining the Friends' Meeting House, at Wellington, Somersetshire; ministers and members of various congregations attesting, by their presence, their appreciation of the sympathy and love, which had scarcely shown a bias on account of diversity of sentiment; but

had ever sought to "do good unto all men, especially unto them who were of the household of faith."

SELINA THERESE HANDS, 66 22 1 mo. 1869

*Sudbury.* Widow of John Hands, of Paddington.

JAMES HENRY HANNA, 5 18 11 mo. 1868

*Belfast.* Son of Thomas Andrew Hanna.

JONATHAN HARRIS, 85 24 4 mo. 1869

*Woodbank, near Pardshaw.*

JOHN HARRIS, *Darlington.* 57 20 7 mo. 1869

AGNES HARRISON, *Kendal.* 71 22 3 mo. 1869

Widow of John Harrison, of Crook.

MARY C. HAUGHTON, 49½ 28 3 mo. 1869

*Banford, near Moyallon,* Wife of Thomas Haughton.

HANNAH HEPPENSTALL, 79 10 1 mo. 1869

*Upperthorpe, near Sheffield.* An Elder. Daughter of John Heppenstall.

MARY HINCHCLIFFE, 44 3 3 mo. 1869

*Lockwood, Huddersfield.*

ELIZABETH TALWIN HINGSTON,

*Exeter.* An Elder. 78 17 3 mo. 1869

Widow of Joseph Hingston, of Kingsbridge.

CHARLOTTE ELIZ. HOBSON, 4 4 2 mo. 1869

WILLIAM F. HOBSON, 1 5 5 mo. 1869

*Bessbrook, near Newry.* Children of William and Elizabeth Hobson.

SAMUEL HOLDSWORTH, 21 28 3 mo. 1869

*Eccles, near Manchester.* Died at Mentone, in North Italy. Son of John and Martha Holdsworth.

JOSEPH HOLMES, 39 8 8 mo. 1869

*Brampton, in Cumberland.*

The death of this individual was very impressive, strikingly illustrating the solemn injunction of the Master whom he served, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." He had been but delicate in health almost from childhood; and for about three months was obliged from pulmonary disease to give up his business engagements, and seek to recruit his strength at his parental home at Lanerton, about four miles from Brampton. When the summons came, he had just returned, in apparently renewed strength, to resume his business. But only a few days afterwards, on Sixth-day, the 6th of Eighth month, he had a renewal of hemorrhage on the lungs; and on First-day afternoon, the 8th, this was succeeded by so sudden and increased an effusion, that suffocation was immediate, and he expired in the arms of a beloved sister,—"ready," — "with his light burning."

Joseph Holmes was a striking example of

devotedness in Christian labour under much bodily weakness. His very earnest desire to be diligent to instruct the young, to embrace every opportunity to reclaim the intemperate by counselling and pleading with them, and to visit the sick and suffering, often led him to exertions above his strength. The little country town of Brampton, containing a population of between two and three thousand, had been the scene of his labours for the last few years of his life. When seized with the final attack, he was in the act of ordering some seats, to fit up a room which he had engaged for the gratuitous instruction of his neighbours, and for holding little meetings of a religious character.

Very great was his desire to illustrate, by a consistent walk, those views of Christian truth which he had latterly embraced. His parents belonged to the Episcopal church, and he received but the limited education which a country school afforded. He had been received into membership with Friends in the Ninth month, 1867; and, when not prevented by illness, was a diligent attender with the small company at Sykeside Meeting House, Kirklington, a distance of seven miles from Brampton, where he was the only resident member of the Society. He regarded the

perusal of the volume of our “*Doctrine, Practice, and Discipline*,” as the chief means of leading him to the full adoption of our principles; and looked upon this work as embodying the most advanced illustration of practice and of discipline, required for a Christian church.

On his application for membership, such was his humility and conscientiousness, that when a visit was paid him, he thought he had been too hasty, and wished his application to await longer consideration. To this the Monthly Meeting acceded, and in about two months the obstruction in his mind was removed.

During this interval, he addressed a letter to a Friend, expressive of his high estimate of our principles, and the reason of his hesitation. He spoke of his earnest desire and hope, to witness “the strengthening of the Society, and the sobering of other churches. The *letter*,” says he, “if my prayer be granted, must go; but the *life*, the same in all the centuries, must revive. \* \* My request for delay was merely that I might seek strength from God: and I trust very soon to rejoice in a more glorious victory, through faith in the Lord Christ, my Saviour and my all.”

Joseph Holmes had previously been connected with, and highly esteemed by, both a

Methodist and Independent Church; and after he withdrew from them in public profession and worship, he still retained a warm interest and affection for his former religious associates, and continued to teach in their Sabbath schools. He had frequently taken the position of an occasional preacher to those communities, and, shortly after joining Friends, he was occasionally engaged in our meetings for worship in a brief yet impressive testimony. In writing to a young man, a non-member, who was an habitual attender at our meetings, he thus expresses his views and feelings on such an engagement:—

“About duty, especially *public duty*, I would like to leave thee to thy Divine Guide. Assuredly His teaching will be right. Thou seest the course in which I am led. I have seldom to say anything publicly, and always very little. I am satisfied, however, that the little I have been led to do in this way, (foolishly as I felt I did it,) has been, and will be, fruitful. My chief labours have been in private. My chief concern has been my own family. A very humble work is given me, and I feel that in performing this, I am getting grounded in that love which is the best preparer for all high duty.”

The following are also extracts from letters to the same correspondent:—

“About feelings, as to *trusting to feelings*, &c., thy remarks are consonant with my own. Some people seem to regard *elevated* feeling, and elevated feeling alone, as indicative of rightness of mind,—joy, and a happy frame, alone significant of the Christian’s safety. This to me is silly. ‘Blessed are they that mourn.’ Our right feelings are the fruit of the truth operating upon our mind. When we know ourselves weak, worthless, lost, helpless, we are perhaps nearest help; and many a Pharisee exults in the self-conceited ‘God, I thank Thee,’ whom it would better seem to entreat, with eyes downcast, ‘God be merciful to me a sinner.’”

“We are in great danger of studying the faults and supposed *faults of others*, without feeling a proper indignation about our own. To my thinking, the worst feature of our Society is, the probable number of members who don’t *pretend*\* to have been converted. There are young people who, even in their labours, love amusement rather than the cross; and others who labour none at all. To awaken all such were a blessed thing. One great doctrine of many young Friends seems to be, that silent meetings

\* The writer here probably means, “don’t profess that they are converted or changed characters.”

are *a bore*. Now for a young man like thyself, to bear constant witness against this false, childish notion, by uniformly attending meetings, even if they are mostly silent,—and also by privately shewing the shallowness of those who are of a contrary mind,—would be as noble a duty as I can imagine God could lay upon any young shoulders. Of course, I am convinced that if thou hast not lost thy spirituality, *thou considerest* silent meetings *not a bore*, but a blessing.” \* \*

In some letters addressed to a Friend in the ministry, we find the following passages:—

“Oh! if all those called Friends were true waiters upon the Lord, how soon would it be seen that the despised Quakers are the depositaries of the Truth of God, and the holders of those principles which alone are able to change the character of mankind !”

“At the time when I was fully awakened to a sense of the truth of Christianity, I became a constant reader of the sacred Scriptures. The great complaint of one dear religious friend of mine at that time was, that I did not study the orthodox writings, such as *Wesley's Commentary and Sermons*: \* \* but the wealth of thoughts which I obtained from the Scriptures, tempted me still to continue the comparative neglect of

even the great and good, whose works were tedious to me. By seeking my instructions from the pure fountain, I at that time acquired more breadth of view and originality of conception. In a very short time the discrepancies, which had formerly been stumbling blocks, were generally accounted for, and sceptical objections met."

Speaking of certain preachers who had come to Brampton, he says :—"I have observed with great pain the exceeding weakness of their system. Oh! what a terrible thing it would be for Christianity, if its promulgation were entrusted to such as these. While they put the Divine Mystery into a formula easily comprehensible by a schoolboy, they labour to agitate, excite, and terrify; and there is not a passage of reasoning to a volume of declamation and invective. One lesson, however, they have taught me,—may I remember it!—they have taught me to feel ashamed of my indifference. If these teachers are very imperfect, I must aim at a higher, purer, stronger method."

After a time of retirement from ill health, he thus writes to another Friend: "It is now, I think, about a year since those steps were taken by which our acquaintance began. . . . That year has been marked to me by many tokens, that it is

no vain thing to serve the Lord, or to seek after God. I may indeed be thankful. I am now a member of the only Society I ever believed to be formed according to the dictates of Christ. I have gotten some victories—rather, God's power has held me up, in spite of all the bad forces that have assailed me. I can now rely upon him. **I can feel**

‘O how stupendous was the Power,  
That raised me with a word!  
And every day, and every hour,  
I lean upon the Lord !’

I have many, many things I might declare, and I think not weary thee. I have doubted whether my expectation of prolonged life might not be delusive. My seclusion is, I believe, of God. I trust I shall yet praise Him. He blotteth out my sin. I trust I shall yet, through His unspeakable grace, see His power reduce many bold-faced enemies under Him. For the present, this desert is my place. I expect to see it bloom through His power, in answer to my prayer.”

*Thoughts on the Power and Efficacy of Prayer* :—“I quite agree with thee that it is Prayer that is wanted. Among the injunctions of our Lord to his disciples, there is a preponderance of those which propose heart-searching and sup-

plication, over those in which public effort is enjoined. \* \* In thy last letter there was something like an inquiry as to my thoughts about the need of Prayer. \* \* I am afraid to parade *myself* in these things, for even when I have felt a duty in testifying about my belief and practice, I have thought that afterwards my testimony has been unwontedly falsified, by a period of powerlessness. It seems as if the Master would have me to do certain things, and not talk about them. I am convinced that the most effectual method of hindering the work of God, is to neglect Prayer. I am conscious that one might preach half a dozen sermons a day, and if Prayer were thereby or otherwise hindered,—the Evil One would be served. The '*I will be enquired of*,' to me is absolute. Before all preaching is Prayer; and through this alone, *that* can be sanctified, and rendered *dutiful* and *effectual*."

The following thoughts seem to have been penned in view of future Gospel labours, and the dedication they might call for.

"I have been thinking of what is *especially* required of those who are identified with the cause of Christ, as *proclaimers of the Gospel*. No mere human equivalents, or attempted equivalents, can make up, to a true servant of Jesus

Christ, the complete sacrifice he must make of all things—houses, lands, brethren, &c. ; the nearest affections of his manhood not excepted. As I look at what is before me, if my life, prolonged, continue to require it,—I realize a sense of a cross to what I most naturally delight in,—sensual enjoyments, ease, self-will, even popularity. To do His will, no question must be asked, as arising from what others are or have been allowed. ‘Thou canst not follow me now’ (*i.e.* to this violent death:)—I weep at the too great truth, the self-abasing truth, of that statement. But that glorious, righteous ambition, if I may give it that name, (which praise would poison—which only exists in the death of self-glory)—I hope I may say I feel; and as if the gracious remainder of the Lord’s promise to Peter were, after all my worthlessness, for me—‘Thou shalt follow me hereafter.’”

The isolated position in which Joseph Holmes lived, far removed from his friends, in lodgings, is thus feelingly pourtrayed during a season of deep religious exercise and infirm health.

“ I am not wise enough to feel assured which is best, to remain in my present, or to fall into another sphere. Of course it must be left unto the Great Director and Governor of all things.

I hope I shall not fail to seek for the end He puts before me. God, my Saviour, is holding my steps. As thou observest, I have no one here to seek comfort from, or counsel of. But, so far am I *now* from regretting this circumstance, that my soul is almost ready to break forth into singing before Him, who *will be* my comforter, and alone my counsellor ! Oh how slow one is to take up the strong, blessed meanings of the Perfect Mind ! Here was I, sometimes fretting, forsooth, because my circumstances were unique in trial, because I was buried as in a living tomb. \* \* When, however, I consider the matter, and after many falls and sufferings,—I find that all this danger and death is but to teach me watchfulness, care,—and, above all, abstinence from human help. Never was fool so disposed to seek human sympathy, and never was any so often wrong in seeking for confidential friendship. This was a weakness in me. So to reduce this weakness, the Almighty Teacher cuts off wholly my soul from human conversation, and compels me to commune with Himself alone."

It seems to have been the abiding prayer of this devoted invalid, that he might be honoured by some work being given him, by his heavenly Master: yet with humble acquiescence if his prayer were not complied with. He expressed

these feelings in a few stanzas, of which he says: "The sentiments are true to my experience, although the expression of them may be very lame."

#### A PRAYER.

"O Thou who sav'dst me from the bad estate,  
To which I fell before I knew Thy Name,—  
My sacrifice ariseth very late,  
And I have feared the forfeit of all claim  
To mercy. I have thanks to Thee to give,  
That I am not apostate evermore !  
In humble joy the while on earth I live,  
Thee, Saviour God, I worship, I adore !

"My work below,—my mission unfulfilled  
So long,—I mourn. Around me, all untilled  
My portion of Thy vineyard—weedy, bare,—  
(Like, and in memory of, my graceless past,—)  
Dismays me. Canst Thou not?—O wilt Thou  
spare

My life ! and cause the feeble flame to last,—  
Till the rank growth be slain in and around  
My soul,—and blessed fruits of grace abound.

"If cleaner hands than mine Thy work must do,  
I yet will own Thy judgments ever true.

*'Twas mine* :—but my neglect hath robbèd me !  
My talent if to better use Thou place,  
I own it to be right :—yet let me *see*  
The good work done—I ask no more of grace.

“ If I, forgetful of the trying trust  
By Jesus given,—(the keeping of my soul  
In patience,)—yield to fitful, childish lust  
For work, perhaps unfit,—do Thou control  
My wayward heart. If e'er a wish should rise  
‘ Before a new home doth my soul surprise,  
Let me accomplish some great work for Thee,—  
Transform it, Lord ! let my petition be,  
‘ Let me not hinder this great work of Thine,—  
My will subject,—of work no more be mine !’

“ My space of ground shall be no more untilled,  
For while *Thou* work’st, my mission is fulfilled.  
I shall not die till I have done, *in Thee*,  
My work on earth, whatever it may be.”

To those who witnessed his daily walk, as we have stated, Joseph Holmes appeared very far from being a negligent or slothful servant. Even on the morning of his decease, he had been assiduously employed in a labour of love. The 14th chapter of John’s Gospel had been read

on the previous evening at his request, and we reverently trust that his inheritance is now one of those "many mansions," prepared for the ransomed, purified, and faithful.

EDWARD HOOPER, 46 2 7 mo. 1869

*Portswood Lawn, Southampton.*

It was a wish expressed by the subject of this notice, that if it were the will of his Heavenly Father, he might be raised up to say a few words on the *simplicity* of religion. It will therefore be in harmony with the purpose of the *Annual Monitor* to record a few of his latest remarks, in which he so emphatically dwelt on this simplicity.

Being of a very reserved and reticent nature, he seldom spoke much of his religious feelings ; and on this account the freedom and clearness of his expressions, during the last few days of his life, were remarkable. As the outward man was perishing, the inward man was being renewed day by day ; and as the interests of this life paled in his view, the brightness of the future inheritance intensified. It was beautiful to watch the calm assurance and undoubting trust, with which his spirit passed from the scene of its earthly life, and entered into the joy of its Lord.

Submission was the most striking feature of his character. Through a life of more than

ordinary sorrow and bereavement, this became a settled habit of his mind. Although peculiarly susceptible of domestic enjoyment, he was twice called upon to resign his closest earthly companionship. This he did with striking submission, and in the full conviction that all was ordered by unerring love and wisdom.

Edward Hooper was one of those whose influence consists in what they are, rather than in what they do. Integrity of purpose, force of will, and a keen sense of honour, were some of the qualities which, under Christian sway, gave him this influence ; whilst in his own family circle, his loving, genial nature, combined with good judgment in the administration of family affairs, made him beloved and valued by a large circle of connections.

Unwavering peace and happiness, characterized the short illness that closed his life : and in the near approach of death his spiritual perceptions unfolded. To one of his sisters he contrasted very strikingly the inward with the outward world. Speaking of the bright sunshine, the lovely scenery of the natural day, he said, " but what is it to that which shall be revealed ? and then, too, it is *for ever !*" As he spoke of the oneness of God and Christ,

his sister remarked, that the soul of man that was to live in that glorious eternity is also of the same nature, he said, "Yes, all the same,—no division,—in that eternal reunion it will be with, and in, the Divine life."

The following is from memoranda made by another sister at the time—"June 23rd. Had an interesting time of converse with dear Edward, whose mind seemed full of eternal things. On alluding to one who had passed away, he smiled and said,—'really when I think how many there are, of those I have loved and known intimately, who will be ready to meet me when I am called home,—it is very beautiful. It is wonderful when there are such joys awaiting us, such meetings with those we love, amidst those glories, that beautiful glassy sea, and those lovely pure skies, all glorious,—that we should not wish only, but long for the time to be there. I sometimes wish to be drawn a little again into this outward life, that I might have a mission of good to my dear children; but it is all in higher Hands.' Afterwards we spoke of child-like trust. He said, 'Yes, it is the *simplicity*; I have long felt this, and when I have thought of the ways of God and got into difficulties, and not been able to work them out—I have thought, well it is *not for me* to work

them out. I have only to leave it to the Lord, and He will work it out for me when I am to see it. It is simplicity we need, and love, *love!*—the simple trust in His love, that *His promises are sure*; and however things may go, we may trust His loving care, through our Saviour who died for us.”

“June 25th. Found dear Edward as usual, in a quiet, happy state, thinking over his blessings. He said, ‘Now that I have done with all business matters, I seem to have still more of the scenes of my past life come before me, and I see things which I had entirely forgotten for years. They do not come before me as if to trouble me, or to show me where I have been at fault in order that I might atone for it: no, at the same time comes such a satisfying belief and clear sense that all is atoned for, that there is nothing but what is pleasant in the retrospect. You see, God sent His Son to atone for the world, and to save it; and I feel that He has redeemed me, and that now I have only to *rest in the love of the Father*. I do very much wish, if it was right, that I could be raised up, just to give out a few words on this extreme simplicity. I do believe that many people lose the enjoyment of their lives in endeavouring to see *the way*, in which things

are done, and trying to account for them, instead of *leaving it all in trust*. It is so simple: there is the love of the Saviour who came to save us, and the love of the Father who sent Him, but it is all one.'"

This sketch may be appropriately closed with one or two extracts from Edward Hooper's diary. Ninth month, 23rd, 1868. "How beautiful, each morning, to feel that we are resting on our Heavenly Father's love, having been reconciled to Him by faith in His dear Son. \* \* \* \* \* How unsatisfying and unrestful must be the life of those, who are parted from their Heavenly Father, and are without God in the world! Lord, help me to throw down the whole of the wall of partition, that I may live close to thee."

Third month, 16th, 1869. "O how sweet, during the sleepless hours of weakness or pain, to feel that One is near, who will ever be mindful of His covenant."

Third month, 28th. "'Be careful for nothing!' How much more of the peace of God do we enjoy, if we habitually each day, and in every time of need, let our requests be made known unto God, casting all our care upon Him! Then if we faithfully follow His leadings, we may calmly and without concern pass through the

greatest trials of this life. ‘He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.’”

CATHERINE HOPKINS, 55 11 10 mo. 1868

*Spalding.* A Minister. Wife of Jonathan Hopkins.

THOMAS HORSNAILL, 85 14 8 mo. 1869

*Rochester: formerly of Strood.*

MARY HOSKING, *Bristol.* 72 7 12 mo. 1868

SARAH HOWARD, *Ipswich.* 56 8 4 mo. 1869

ISABELLA Howson, 73 9 5 mo. 1869

*Dent in Leayet Meeting.* Wife of Ottiwell Howson.

JOHN HUDDLESTONE, 95 8 12 mo. 1868

*Calf Cop, near Benthams.*

MARY HUMPHREYS, 85 21 3 mo. 1869

*Cork.* Widow of John Humphreys.

ALICE HUNTER, 88 9 6 mo. 1869

*Height, near Newton-in-Cartmel.* Widow of James Hunter.

SUSANNA HUNTLEY, *Reading.* 92 18 12 mo. 1868

HANNAH HUSTLER, 53 25 6 mo. 1869

*Rawden.* Died at York.

ELIZABETH HUTCHINSON, 65 9 3 mo. 1869

*Selby.* Wife of Jonathan Hutchinson.

WILLIAM IRVING, 76 30 9 mo. 1869

*East Greenwich.*

WILLIAM JANSON,	62	1	1 mo.	1868
<i>St. Leonard's-on-the-Sea.</i>	(Omitted last year.)			
ELIZABETH JEFFREY,	35	7	6 mo.	1869
<i>Saffron Walden.</i>	Wife of William Rickman Jeffrey.			
RACHEL JUXON,	74	2	5 mo.	1869
<i>Birmingham.</i>				
MARY KELSALL,	88	10	2 mo.	1869
<i>Quernmore in Wyresdale.</i>	Widow of William Kelsall.			
THOMAS KELSALL,	65	4	4 mo.	1869
<i>West View, Lancaster.</i>	Son of the above.			
THOMAS KELSALL,	84	12	4 mo.	1869
<i>Quernmore in Wyresdale.</i>				
ANN KEWELL,	64	21	5 mo.	1869
<i>Old Ford, Bow, London.</i>				
BERTHA KING,	13	13	5 mo.	1869
<i>Sandfield, near Rochdale.</i>	Daughter of James and Ann King.			
ELIZABETH KNIGHT,	90	22	11 mo.	1868
<i>Northfleet, near Rochester.</i>	Widow of Joseph Knight, of Southwark.			
ARTHUR CECIL KNIGHT,	23	26	1 mo.	1869
<i>Margate.</i>	Son of Alfred and Susan Lucy Knight.			
EDWIN LAMB,	23	4	11 mo.	1868
<i>Birmingham.</i>	Son of Joseph and Eleanor Lamb.			

SAMUEL LAMLEY,	78	27	2 mo.	1869
<i>Maidenhead.</i>				
GERTRUDE HANNAH LEAN,	1	26	8 mo.	1869
<i>London.</i> Daughter of William Scarnell and M. A. Lean.				
ANNA MARIA LEE,	34	6	10 mo.	1868
<i>Halstead.</i> Widow of James H. Lee.				
JAMES LEES,	78	23	2 mo.	1869
<i>York, late of Rastrick.</i>				
ASHWORTH LEICESTER,	18	5	6 mo.	1869
<i>Turton, near Bolton.</i> Son of Chamney Leicester.				
SAMUEL LEVITT,	79 $\frac{3}{4}$	20	2 mo.	1869
<i>Croydon.</i> Died at Tottenham.				
ELIZABETH NORTH LEVITT,	44	3	7 mo.	1869
<i>Croydon.</i> Daughter of Samuel and Susannah Levitt. "Blessed are those servants, whom the Lord when he cometh shall find watch- ing."				
ROBERT LINKLATER,	32	27	5 mo.	1869
Died at Newton, near Kinmuck.				
THOMAS GRAHAM LITTLEBOY,	38	13	7 mo.	1869
<i>Preston Crowmarsh, near Wallingford.</i>				

In noticing the decease of this dear Friend, the remarks his friends have to make will be few, yet perhaps it is better those few should not be withheld; as they may prove an encouragement

to some timid spirit, which, like his, shrinks from observation.

For some years he had been permitted to drink deeply of the cup of affliction: the loss of a beloved wife in 1866, was followed by the removal of a son in the early part of the present year. These severe trials it is believed were sanctified to him, and he grew in grace, and in patient submission to the will of his Heavenly Father. Nevertheless his bodily health gradually gave way; and by the advice of his medical attendants he sought, by travelling on the Continent and into Egypt, to regain his strength. This hope was not permitted to be realized, and he returned home greatly enfeebled; and it soon became evident that his time here would be short.

He did not shrink from the conviction of this solemn truth; though he was very fearful of speaking of himself, and longed for more full assurance of acceptance through the merits of his Redeemer. "One thing," he said, "cheered him: that formerly when he looked to an eternity in heaven, he could not *anticipate it with joy*, but it was not so now." At another time he remarked, "If I have the smallest grace, it is only because it is given me;" and again, "I cannot

say I have such exalted anticipations as are permitted to some, but I do feel a simple faith and trust in my Saviour. Oh if it depended on my works, or anything I could do, what hope should I have!" He quoted with a realizing appreciation of its infinite value, Titus iii, 5, "It is not by works of righteousness which we have done, but according to His mercy he saveth us, by the washing of regeneration and the renewing of the Holy Ghost." "I have often felt grieved," he said, "from day to day, that I could not love my Saviour as I ought, but I have latterly been comforted in the remembrance, 'that while we were yet sinners Christ died for us.'"

Our dear friend was most gentle and affectionate in his illness, and very anxious to control every sign of impatience, which weary days and nights, combined with a peculiarly sensitive state of the nervous system, might induce; apologizing very tenderly when anything of the kind escaped him. He sent loving messages to his relatives and friends; expressed his thankfulness that his dear children were likely to be affectionately cared for; and in allusion to the solemn change which he knew to be very near, he referred to the text, "When thou passest through the waters, I will be with thee, and through the rivers they

shall not overflow thee," emphatically repeating the words, "I will be with thee." His friends reverently believe this promise was fulfilled in his experience; calm and patient to the end, he gently passed away in what seemed to be a refreshing sleep.

GRAHAM RICHARDSON LITTLEBOY,

(Son of the above.) 11 21 1 mo. 1869

This dear child was also favoured to experience the saving change. During his gradual decline, whilst he acknowledged his deep sinfulness, he could, in the sense of forgiveness granted to him, feel, as he remarked, "quite happy, and not at all afraid to die;" and when asked how this could be, while suffering so much, he replied, "Because I am sure Jesus died to wash away my sins."

MARY LLOYD, *Cheltenham.* 73 19 6 mo. 1869

Widow of Geo. Braithwaite Lloyd.

MARGARET LUCAS, *Luton.* 35 7 3 mo. 1869

Margaret Lucas was the youngest daughter of Edward and Benjamina Lucas, of Luton. She was born at Southwick, the 29th of Sixth month, 1833.

As a child she was of an open, loving disposition, and possessed peculiar simplicity and purity of mind, combined with great conscientiousness. She received her education at the

Friends' School at Lewes, where she formed some close friendships, only broken by death. Many instances might be brought forward, to shew that during this period of her life, she often thought very seriously of the welfare of her immortal soul. In a memorandum, dated Twelfth month, 31st, 1854, in a retrospect of her early days, she says :—

“ I cannot remember the time when I have not been more or less under the influence of religion ; and yet, now that I am more than twenty-one years of age, I have not given up my heart an undivided sacrifice. Oh ! I do sometimes long to abide under the teaching and guidance of the Holy Spirit of Truth. I have realized a little the blessedness of such a state ; but, when I have taken a right step in yielding to a little apprehended duty, the benefit is soon lost by renewed carelessness and unwatchfulness. Oh ! I must not go on so ; it is awful to trifle with these things, as I have done.”

On the 3rd of Sixth month, 1855, she again writes :—“ I must record the goodness and tender mercy of my Saviour. He has lifted me up out the miry clay, and set my foot in a firm place,—even on the Rock of Ages. For several weeks, perhaps months, at the beginning of this year, I

was in a more indifferent, unsettled state than usual. I seemed left to myself, and began almost to despair of help. I was very careless, and even tried sometimes to forget my miserable condition ; but I was very unhappy ; for who that has once tasted of a Saviour's love can ever be happy without Him ? No one knew my state but dearest J——, who encouraged me to look from myself to that merciful Saviour, who came to seek and to save that which was lost. And He has, in wonderful mercy, lifted up the light of His countenance upon me. He did help me when I was unable to lift a finger for my own deliverance."

In writing to her most intimate friend, she thus describes her feelings :—

"The same day that I received thy letter I came up here (into my own room) in the evening, and read the seventh and part of the eighth of Romans ; and after the reading, my burden seemed to be rolled away without any effort of my own, and I rose up free and unshackled. It seems best not to look much to the future, but to endeavour to keep as near as possible to my compassionate Saviour, by prayer, obedience, and faith, and leave the rest to Him." Her confidence was that she was "kept by the power

of God," and, from that time, she never lost a sense of sweet assurance that she was "accepted in the Beloved," although she had to pass through many spiritual conflicts, in common with other Christians.

Her power of sight, which had never been very strong, grew less year by year; and although the best medical advice was sought, both here and on the Continent, all the means made use of failed to produce the desired effect, and she was told that she must expect to lose it gradually. In a letter to her friend, dated 3rd of Fifth month, 1859, she thus touchingly alludes to it:—

"Looking forward to the time, perhaps not far distant, when I must become much more dependent upon others, it is often a bitter momentary thought; but it is almost instantly checked, by a sweet sense that all is known to, and directed by, my Heavenly Father, and then His yoke does seem easy, and His burden light. Even at the present time, the various little mortifications and difficulties I am frequently meeting with, in consequence of my infirmity, are almost always attended with a comforting consciousness of overruling law, love and protection, and I think I can say from the bottom of my heart: 'Thy will be done.'"

It was then that she seemed for the first time to be impressed, with the thought of what she found afterwards to become the joy of her life—that there was a service for her to perform for her Lord. She writes in the same letter:—“There is no doubt a period in our Christian course, when we can do little more than *receive* the love so freely offered; but if we are to get beyond the state of babes in Christ, I think the time will come, when we must *work* diligently and earnestly for Him, who has so tenderly nourished and supported us.”

In 1860 she lost her intensely loved friend and schoolfellow, and, for the time, she seemed almost crushed. She says, in writing to another:—

“Our hearts, lives and sympathies were so closely twined together, that it has indeed taken a hard wound to sever them. Pray for me, my dear E—, that the effects designed by Him who chastens in love may be accomplished, and that my affections and energies may not be permanently blighted, but rather elevated and purified under its influence.” In alluding to it again shortly afterwards, she adds:—“I desire rather to take fresh courage, and to be pressing earnestly forward with a contented and thankful spirit. I cannot see how good can come out of

this seeming evil, and perhaps I never shall in this life ; but I think I do feel more able to leave it, and to believe—yes, even to know—all is well."

Eleventh month, 1861. "I suppose we must endure a life-long struggle before we gain a complete victory over our own evil hearts. Does it not seem strange that they should be so hard to conquer ? We should indeed sink into despair, did we not know that the battle has been already fought and won for us." It is evident, however, that reliance upon the Saviour's work did not allow her to conclude, that the maintenance of her own warfare was not needed ;—but was rather felt as one of the chief encouragements to persevere in it, assured of final victory through Him.

In 1862 she began to gather some little ragged boys together, and after giving them a breakfast, she sought to influence them for good. Referring to this, she remarks :—

11th of Second month, 1862. "After breakfast I read a very few verses of Scripture to them, and let them repeat a little morning hymn, thus endeavouring to supply a morsel of spiritual as well as natural food ; but this appears to be very slow work indeed, and if it were not for the many encouragements we have, to work by faith rather

than sight, I think I should quite despair of doing them any good. The words of the sweet hymn often come to mind with an encouraging influence :—

‘ Room in the narrowest ledge,  
The little seed may find, &c.’ ”

Her earnest desire was, as opportunity offered, to influence her younger friends, and relations especially, for good in the Heavenly way, and she thought all true Christians ought to make an effort in this direction. In the same year she undertook a class of girls in a First-Day school, and she often wrote of her scholars—even individually—with exceeding interest. On the 23rd of Twelfth month, 1864, she says :—

“ Now, dear E., I must tell thee a little about my own scholars; for I know thou wilt be glad to hear that I do seem to be getting a little more hold of them, and I am thankfully able to believe that there is something good working amongst them. I am afraid to speak too confidently, and yet, I think, when we see some signs of spiritual life, we cannot do other than welcome it with joy and gratitude.” And again, on the 7th of Tenth month, 1866, she writes :—“ It is a very responsible thing to have them, in some sort, under my care, and I am afraid of saying too

much or too little. It is a great comfort to know that, if we keep a single eye to the Great Teacher, He will make use of us as He sees fit. I do long to live in a more heavenly state of mind, and to be commanding the Gospel of Christ constantly in life and conversation, and very often more pointedly in words."

The earnest and watchful way in which she entered into any fresh duty, was very characteristic. Thus, while on a visit to some of her relations, she became interested in the subject of Mothers' Meetings, and wrote :—" I think I shall have something to do in that way when I get home ; but I often feel doubtful about it—whether I feel it sufficiently *laid upon me* to warrant me in undertaking it. I feel entirely unable to do so, I think, in every way. Do ask for me, dear, that I may be helped to see what I ought to do ; and if there is any liberty to go forward, I may be enabled to do so in simple faith, and under the influence of the pure, loving Spirit of the dear Master. I hope I do not take too high a ground. It is a very simple work that I contemplate ; but even this I dare not undertake in my own strength."

On getting home way opened to engage in the work, and she was enabled to throw her heart

and energy into it with telling effect. After writing of one of these Mothers' Meetings (Twelfth month, 6th, 1867), when, according to the special desire of the women, the Bible only was exclusively read, and a longer time for prayer allowed, she adds:—"I trust that some hearts were tendered, and brought near to the Throne of Grace. I may say that I have great satisfaction in our little work. It seems to supply a want which I have felt ever since I had a district. One can sit down by the bedside of a sick person, and speak of heavenly things; but in just going round from house to house, it is difficult to introduce anything like religious conversation, without its seeming strained, or even what might be taken for *cant.* But in meetings like ours, called for the special purpose, and to which all are at liberty to come, it feels very different, and perhaps they may be more easily followed up by a word in season at the house. At all events, it gives them an opportunity of seeing that there is something deeper and more earnest about it, than mere talk."

Much of her time was spent in going about and doing good. Her frequent visits at the Union Poorhouse, to read the Scriptures to its inmates,

and to manifest a Christian interest on their behalf, will long be remembered. Her words of earnest counsel and entreaty, and her loving solicitude on account of the poor, as well as the simplicity and fervency of her prayers, on these occasions, were often very striking.

Amidst so much religious concern and active exertion for the welfare of others, it was instructive and cheering to those who knew her best, to mark the evidences of her own steady growth in grace, and a still firmer establishment in the truth as it is in Jesus, during the latter years of her life. The healthy development of her Christian character, and her strength to labour so diligently and perseveringly in the field of usefulness before her, were, no doubt, intimately connected with her humble walk with God, and the habit of frequent retirement for private reading, meditation and prayer; and there is good ground to believe that, blessed herself, she was made a blessing to many who came within the sphere of her influence.

An abiding sense of her Heavenly Father's providential care and kindness was a great comfort to her. In a time of deep anxiety she remarks: "It is well we cannot see into the future. I feel it inexpressibly sweet to be able to

trust, and know that He doeth all things well." In reference to the words of a fellow-believer, on the loss of his wife: "Oh, that I may be enabled to bear it like a disciple of the Lord!" she writes:—24th of Seventh month, 1868. "How the simple faith of one Christian can animate another! Those words seem to enter into my soul with such inexpressible sweetness, that I feel that He who is able to sustain in such an hour, is indeed worthy of our confidence and love."

On hearing of the death of a valued friend she remarks: "We have indeed lost one of our standard bearers, and it seems that he could be ill spared. But I think rather than yielding to undue discouragements, these solemn events should lead those who are left behind, whatever position they may occupy in the Lord's army, to press forward with increasing diligence, that the ranks may be filled up, and no advantage given to the enemy."

In the winter of 1868, her health, which had formerly been very good, gradually gave way from the effects of a trying complaint. The London physician whom she consulted, considered it necessary that she should undergo a very critical operation. She received the information

very calmly, and referring to it in one of her letters, she says:—"I suppose this would be thought to look rather formidable, dear E., but in a manner quite wonderful to myself, all fear and all care for the future have been taken away, and I am very happy, sweetly resting in the arms of Jesus. I feel this calmness is not of myself, but a verification of the gracious promise, 'As thy day, thy strength shall be.' And to Him who is near to help and support, be all the glory."

When able, she still attended the Mothers' Meeting. The following hymn she wrote for its annual tea. It breathes of peace and confidence, and shows how entirely she made herself one with its members:—

HYMN FOR OUR MOTHERS' MEETING,

NEW TOWN,

1869.

" Happy faces smile around us,  
Cheerful voices greet the ear,  
With united heart and feeling  
We again assemble here,  
To desire for one another  
Blessings in the opening year.

" We can tell of many tokens  
Of our Heavenly Father's love ;

Food and raiment, peace and safety,  
Health and strength His mercy prove,  
With the blessed light and sunshine,  
Beaming on us from above.

“ And when trials crossed our pathway  
Like a shadow dark and broad,  
We have heard the gentle whisper,  
‘ Cast thy burden on the Lord ;’  
And have found our sorrows lightened,  
Simply trusting in His word.

“ We may fearlessly go forward,  
Ceasing not to watch and pray ;  
He who yesterday upheld us,  
Is the very same to-day—  
And has promised He will ever  
Guide His children in the way.

“ Let us then each weight of sorrow,  
Each besetting sin lay down,  
Run our heavenly race with patience,  
Looking unto Christ alone ;  
Purer faith and more devotion  
Will receive a brighter crown.

“ This sweet promise of our Father  
Shall our New Year’s Motto be,

Call on Me in time of trouble,  
And I will deliver thee ;—  
And in humble meek submission  
Thou shalt learn to honour Me."

On the 24th of Second month, she was with them for the last time. In bidding them all farewell, she asked for their prayers, and said :—“ I hope to be spared to come back to you all again ; but I can trust all things to my dear Heavenly Father, and I know that He doeth all things well. It may be I shall come back,—but it *may be* that before me rolls the dark river, that I may have to pass through. What then ? It is all well ; to me it will be all joy and rejoicing, and oh ! may I meet with every one of you in Heaven.” Then she pleaded for herself and for all at the mercy-seat, interrupted only by the sobs of all around.

Her anxiety to take no praise to herself was very instructive. In writing to her mother on the day before her ordeal, she says :—Third month, 3rd, 1869.—“ Do not think that I am strong or brave, dearest mamma. On Second-day the enemy seemed to take occasion of the many outward encouragements that were brought to my notice, to tempt me to look to them for support, rather than to the strong arm alone : but I found

I could not stand a moment. For a little while it seemed almost as if I were slipping off the Rock ; but I knew I should not be allowed to fall, and soon all was peace again. I want Jesus to have all the praise. It seems to me as if I were *borne above* this trial, rather than having to *pass through* it ; realizing how faithful are the promises of God, even to the weakest of His little ones."

On waking that morning, her first words to one who was privileged to watch by her side were, "Oh, such a sense of favour to-day ;" and to the question, if it were peace, she answered, "More than peace,—joy!" When the time for the operation was come, she was perfectly calm, and said, "Now let us have one minute by the bedside, and I shall be ready." On rising from her knees, she said, "I am nearly at the top of the mountain now." Before she had thoroughly recovered from the effects of the chloroform, she murmured, "Dear Jesus." Then she asked, "Is it all over ?" and on hearing that it was, exclaimed, "Oh, wonderful, wonderful ! The top of the mountain is past now. Oh, it is all thanksgiving and joy!" Then she spoke of the Mothers' Meeting that was being held at the time, and said she thought much about it. Pain coming on, she lay very quietly and patiently : not one word of

murmuring escaped her lips. At one time she said, "Dearie, I cannot speak much now, and I cannot think much ; but what a comfort that I need not ! I know Jesus is all in all, and that is enough."

It was fondly hoped that the operation, which appeared to be successful, might have been the means of restoring her to health, and that her friends might have been permitted to share her sweet society for years to come : but such was not in Divine ordering ; and after some hours of comparative ease, sickness came on. Two nights afterwards she was weary and prostrate, her times of rest being very short, and her uttered prayer was, "Oh ! Jesus, help me ! Oh ! Jesus, give me patience!" The next morning, she said, "Dearie, if this sickness continues, I cannot last long. When the doctor comes, do ask him not to give me false hopes. I only want to be with Jesus. I should like to go. Poor papa and mamma ! but they will be strengthened,—we shall all be."

In the afternoon, she petitioned for patience, and said, "Do pray that I may be taken soon." Some time after, she said, "The sickness is very terrible ; but it is all right,—it may be the *portal*. It is a discipline for some purpose ; we may not know what it is, but we shall know

some day. It is all well! all well! all well!" After the doctor had paid his last visit for the night, she asked, "Does he say it may be over soon?" and on being informed that twelve hours would very much decide it, a most heavenly smile lit up her countenance, making her poor, worn features look very beautiful. "Then to-day I may be with Him in Paradise. Oh, dearest, it is almost too much to believe. Do ask them not to detain me by their prayers. Tell the Mothers not to be discouraged about prayer. Their prayers were heard, although seemingly unanswered. We must ever say, 'Thy will be done.'"

In the very early morning, her mother was summoned at her special request. Then she said, "Oh! I have had such a beautiful night! so beautiful! now I think I shall soon be gone." After saying farewell to a tenderly loved friend, her sufferings were great, and she said:—"Now I am in the greatest extremity, but Jesus will never leave me nor forsake me. I believe, dear, my prayer is answered. I have desired to be kept humble, and that Jesus may have all the glory; and I believe he has it." After a little while she spoke again:—"Now the bitterness of death is passed. Jesus hath gotten me the victory." Soon after, she said, "Dearie, tell me

something very, very beautiful." Her friend softly repeated a few passages of Scripture, descriptive of Heaven, and then whispered, "Thy Saviour, who hath loved thee, and given His life for thee, will at last take thee to Himself, and thou shalt be His bride." "Nothing less, nothing less," were the last triumphant words, while her powers of thought were still under her control; and very soon after, in the early grey of the Sabbath morning, her soul rose free and unshackled from its poor mortal tenement, to be for ever with Him whom she loved so well.

SARAH ANN LUCAS, 53 7 8 mo. 1869

*Brighton.* Eldest daughter of Samuel and Hannah Lucas.

HANNAH LUDLOW, *Bristol.* 89 5 2 mo. 1869

WILLIAM MURDOCH MACKINNON,

*Stockton-on-Tees.* 1 16 4 mo. 1869

Son of Peter and Agnes Mackinnon.

BERNARD ARTHUR MARSH, 10 $\frac{1}{2}$  22 10 mo. 1868

WILFRED JOSEPH MARSH, 10 15 6 mo. 1869

STANLEY GEORGE MARSH 4 $\frac{1}{2}$  17 6 mo. 1869

EDGAR MARSH, 2 $\frac{1}{4}$  20 6 mo. 1869

SEPTIMUS JOSEPH MARSH, 1 $\frac{1}{4}$  2 7 mo. 1869

JOSEPHINE MARSH, 2 $\frac{1}{4}$  7 7 mo. 1869

(Twin sister of Edgar.) Children of Joseph George and Eliza Marsh, of Stoke Newington.

The above touching record of the removal of six dear children, all of tender age, from one family in a few short months, (the last five in the brief space of three weeks,) although of itself a comment on the uncertainty of all earthly enjoyments, seems to demand a remark or two; not only as regards the nature of their illness, but in commemoration of the Lord's goodness to these precious little ones, and to their bereaved parents, under a dispensation almost overwhelming.

Bernard Arthur, the oldest of a family of nine, was taken home from school by his kind governess unwell, in the hope that a few days change might restore him; but he soon became seriously ill, with congestion on the brain, and survived only a few days. He evinced great patience and sweetness of manner under his sufferings, which were great. It is a comforting reflection, that he had manifested much amiability of character whilst in health at school. In this way he endeared himself to his young companions, and especially to his brother Wilfred, who was much affected by his death, being with him at Epping; and who, in the ordering of an inscrutable and all-wise Providence, was soon to follow him to an early grave.

In the Sixth month afterwards, the family was attacked with scarlet fever, under which serious disorder Wilfred was the first to succumb: although not the first that sickened with this sad complaint. In each case it affected the throat and head, and very soon prostrated and carried off each dear child that was stricken with it.

Though all so young, and all brought into great bodily suffering, they seemed to be kept in quietness and patience by their loving Saviour; whose compassion flowed forth to their dear parents also, in their anxious watchings and keen parental feelings. He gave them strength to resign one after another of their beloved offspring, and to rejoice that their treasures are now in Heaven. In much brokenness of heart, they feelingly acknowledge, “the Lord gave, and the Lord hath taken away; Blessed be the name of the Lord.”

MARIA MARSH, 37 14 9 mo. 1869

*Belfast.* Daughter of the late William and Rebecca Marsh, of Dorking.

WILSON MARSH, 24 16 10 mo. 1869

*Stansted, Essex.* Son of James and Ann Marsh.

ROBERT MARSHALL, 83 19 10 mo. 1868

*Ford House, near Holmfirth, Yorkshire.*

THOMAS MARTEN, 20 26 1 mo. 1869

*Margate.* Son of Frederic and Elizabeth Marten.

FREDERIC MARTEN, 76 27 9 mo. 1869

*Margate:* died at York. Father of the above Thomas Marten.

GEORGE RITCHIE MARTIN, 43 10 2 mo. 1869

*Temperance Hotel, Ulverstone.*

JOHN MASON, 75 21 1 mo. 1869

*Scotforth, near Lancaster.*

ELLEN ELIZABETH MAW, 24 15 8 mo. 1869

*Needham Market, in Suffolk.* Daughter of Samuel Alexander and Rachel Maw.

Whilst there may not be much in the life of this dear young friend to interest the general reader, those whose privilege it was to watch the sanctifying work of the grace of God, which influenced her life and character during the last few years, feel constrained to share this privilege with their friends by offering a short memoir. They would especially commend it to the perusal of her schoolfellows, and others in early life.

Ellen Elizabeth Maw was born at Needham Market on the 3rd of Eleventh month, 1844. She was an affectionate, light-hearted and engaging child; and, surrounded by the comforts of a sheltered home, with the varied enjoy-

ments of a country residence, her earliest years were very happy ones. It was not until she reached her eighth year, that an obstinacy of temper was observed, which afterwards caused her many sad hours, and to which she attributed much of the unhappiness of her school-life. Shortly before her death, she remarked to her mother, "I have had a very happy life, except when I was at school; and then I did not lean on the Strong for strength, and so gave way to evil tempers."

On leaving York School, Ellen cheerfully took the younger sister's share in home duties; and by her unobtrusive kindness and thought for others, became a valued and reliable member of the family group. Many objects out of her own home also claimed her sympathy and aid; and her leisure hours were employed in working for the poor, teaching in the Girls' School, or visiting cottage homes with a few cheering words of interest, or some useful gift, for their inmates. The spread of Total Abstinence principles was a subject in which she felt deeply interested, and she was an active worker with her brothers in the weekly meetings of the Band of Hope. She not only grieved over the evils resulting from intemperance, but she longed that all who take the name

of Christ should be willing, for the sake of example as well as safety, to forego that which is so ensnaring.

The death of her sister Rachel Louisa in 1865, left Ellen Bessie the only daughter in the bereaved family; and it was very comforting to her parents to notice, that the realization of her increased responsibilities was mingled with an earnest desire, to supply the vacant place to them and to her brothers, by cheerful and loving attention to their comfort.

Though, from her extreme reserve, her deepest feelings seldom found expression, it was evident that from this time she became increasingly thoughtful. This was especially shown in the gradual relinquishment of all merely *light reading*, for that of a substantial or religious character. During her school-days she had imbibed a taste for a class of reading, which had been carefully excluded from the home library. In her last illness, she expressed to her mother her thankfulness, for the watchful care that her parents had extended towards her in this respect; adding, "It would have been *ruinous* to me, had I continued to indulge in such reading."

Towards the end of the year 1866, she had a severe attack of measles, with congestion of the

right lung. From this she appeared fully to recover; but a few months later, a cough, arising from no apparent cause, aroused the anxiety of her parents, who placed her under medical care. Change of air and scene being recommended, she accompanied them and her brothers to France, during the time of the International Exhibition at Paris; which, with her keen relish for the beautiful in art and nature, she thoroughly enjoyed. Her cough continuing, further medical advice was taken; and pulmonary disease being detected, dear Ellen spent the winter with her mamma at Torquay, where her father occasionally joined them. Though much confined to the house, and longing to see more of the beautiful scenery around, she was cheerful and contented; resuming the useful indoor occupations of her home life. She returned from Torquay in the Fifth month of 1868.

During the warm weather of that beautiful summer, she was able to drive out frequently, and in the Tenth month spent a few weeks at Lowestoft, after which she settled in for the winter at home; her health appearing on the whole somewhat benefited. In the latter part of the winter an attack of influenza much reduced her, and from that time the disease made steady

progress. She more fully realized, that it was not likely her life would be much prolonged; and it was evident she was passing through deep conflicts, of which for some time she could not speak to any one.

One evening, after she had retired for the night, she was found in tears; and she then disclosed to her beloved mother the doubts and fears, which had caused her so much distress. After some time spent in conversation and prayer, she became calm; and from this time she was accustomed to speak freely of her feelings. She frequently remarked, that it had been a blessed thing for her that she had had a long illness; for she had loved the world, and felt it at first hard to give it all up. She feared her religion had been too much of a sentimental character, and *that* was not the religion for a dying bed. But she could thankfully acknowledge the goodness of her Heavenly Father, who had taken from her, little by little, the love for the things of this life: not all at once,—“for,” said she, “I could not have borne *that*.”

In the spring of 1869, a month was spent at Worthing, where many seasons of sweet communion on spiritual themes were enjoyed. Alluding one day to her increased weakness,

Ellen said with much feeling, “I have *enjoyed* life,—it has been a real pleasure to live. It feels hard to leave all I love, but I have earnestly desired to be resigned to the Lord’s will.” After her return from Worthing, her strength gradually declined; though she still took a lively interest in all around her, and was brought down-stairs till within a few days of her death. Through the tender mercy of her Saviour, her wakeful hours at night were often “times of refreshing from His presence.” Once, after lying for some time extremely restless, longing, yet unwilling to call her mother, the promise was brought to her remembrance: “As one whom his mother comforteth, so will *I* comfort you;” and, as she simply expressed it, “All at once the restlessness went away, and I felt so different.”

One Sabbath evening she asked, “Mamma, is it wrong? I do not always feel as if I could pray when we sit in silence after reading. I know why we so sit, and yet feel as if I could not even think; and then afterwards, when you have all left the room, and I read to myself, I can tell God everything, and ask Him for what I want.” She was assured this was the experience of many besides herself, and that we could not *command* the spirit of prayer; but it was our duty to *seek* to

draw near to God in spirit. Some remarks being made on the "Sacrament of the Lord's Supper," Ellen observed that a visit she had lately had from a dear friend, was "like partaking of the spiritual bread and wine,—better than the outward ceremony."

From her simplicity of manner and shrinking from notice, few were aware of the depth and clearness of her views on many points of doctrine, and of her firm attachment to the principles of the Society of Friends. When a copy of Josiah Forster's *Letters to Younger Friends* was received, she read them with much interest, and repeatedly expressed her wish that every young Friend would read them; saying, "There wants *more depth* in the present day,—not so much stir and excitement."

When from oppressed breathing she appeared to be sinking, her mother remarked: "What a comfort, darling, to be able to rest upon the Rock of Ages!" she replied with calmness and emphasis, "Yes—yes." She was very thankful for the loving-kindness which spared her acute pain, though the repeated attacks on the breathing were very distressing. After having been carried upstairs for the last time, she said: "Mamma, I think I cannot last

long now, I am so very feeble. A few weeks ago, I thought I might live till the winter, but I did not *wish* it; and now for a week or two, I have felt I should soon go." Her mother asking if she felt peaceful in the prospect, and saying, "It is not a false hope, is it darling?" she answered, "I trust not," and then added emphatically "Oh no, no—it cannot be; God has been very kind to me,—*so kind!* Last night Jesus kept giving me such sweet texts to comfort me: all this week I have been comforted, more than ever before. \* \* I hope I have not been very impatient, but sometimes it has seemed as if nothing pleased me, and I have felt irritable. Then I have tried, (oh so hard!) to be patient; and Jesus *has* helped me. Oh, how kind He is!"

The next day, in reply to a remark on her extreme weakness, she said: "I could not have borne it, if I did not feel God's supporting mercy. I have not the spiritual *knowledge* that some possess, nor the *joy* that some are permitted to feel; but I trust it is no false peace that I feel. I have earnestly prayed that I might not take up a false rest, but that I might be shown clearly the right way; and I do believe it is a *finished* work. I do not feel to have a care, nor do I wish

to live any longer; there is only the thought of leaving you."

At the close of the following day, (14th of Eighth month,) which had been one of deep peace and thankfulness, the end appeared to be very near, and dear Ellen again spoke of the tender love of her Heavenly Father, and of her peaceful assurance that her blessed Saviour had made her "meet to enter the Heavenly Kingdom." Then with much earnestness she added: "I can do no more work for Jesus; but I hope you will see that there is some minister present at my funeral, who can give a message from me to the young people present, especially the young women. Tell them to *turn at once* to the Lord—not to put it off to a dying hour, but to enter the narrow way *now*, while the Lord gives them time and health. Tell them to love Jesus, and serve Him. May the Lord bless the occasion, and may some be awakened!" She then gave her dear father a message for the Friends of their own meeting; and in allusion to her distressed breathing sweetly said: "Often, when I have been in suffering, I have been helped to bear it patiently by the remembrance of the dear Saviour's sufferings—who suffered *so much* for me- yes, for *me*!" And again her voice was raised in thanksgiving.

Speaking of the reunion with her loved sisters, and other dear relatives who had gone home before her, she exclaimed with a glowing countenance, "will it not be delightful?" She took a loving farewell of her brothers, giving them her dying message, with perfect composure; then, with a look of indescribable joy, she exclaimed, "Oh, mamma! I am happy! so *very happy!* I feel as if I should like to pass away at once. Oh! what a happy hour I have spent!"

She slept but little that night, and at an early hour her father was called. But it was not until the evening of the Sabbath day, after sixteen hours of almost continuous distressed breathing, which she was mercifully enabled to bear with calmness and patience, that her ransomed spirit was released from its wasted tabernacle, to enter, as her dear parents rejoicingly believe, on the endless Sabbath, promised to those "who have washed their robes, and made them white, in the blood of the Lamb."

HANNAH MENNELL,                    57 19 3 mo. 1869

*York.* Wife of George Mennell.

CANDIA MILES,                    73 7 2 mo. 1869

*Worcester.* Wife of Nathaniel Miles.

DEBORAH MILLER,                    77 4 6 mo. 1869

*Birr in King's County.* Widow of Joshua Miller.

SARAH MINCHIN,	28	4	4 mo.	1869
<i>Hooknorton.</i> Daughter of William and Susan Maria Minchin.				
DEBORAH MOORE,	65	28	4 mo.	1869
<i>Waterford.</i> Daughter of Benjamin Moore.				
ANNA MARIA MORGAN,	55	28	6 mo.	1869
<i>Kilburn, near Westminster.</i> Wife of C. P. Morgan.				
JOHN MORRIS, <i>Ampthill.</i>	61	31	10 mo.	1868
MARY MORRISON,	78	30	3 mo.	1869
<i>Ballintore, County Wexford.</i>				
ANNA ELIZABETH MOSS,	6	22	11 mo.	1868
<i>Clonskeagh, Dublin.</i> Daughter of Samuel Moss.				
ISABEL MYERS,	83	2	11 mo.	1868
<i>Burtersett, near Bainbridge in Wensleydale.</i>				
THOMAS NASH,	53	19	7 mo.	1869
<i>Cornbrook Abbey, Manchester.</i>				
ELIZA NAYLOR, <i>Scarbro'.</i>	69	21	1 mo.	1869
HANNAH NAYLOR, <i>Leeds.</i>	67	1	9 mo.	1869
Widow of John Naylor.				
ANN RYAN NEILD,	61	14	10 mo.	1868
<i>Manchester.</i> Widow of Joseph Neild.				
MARIA BROWN NEWBY,	58 $\frac{1}{2}$	26	9 mo.	1869
<i>Ackworth.</i> Wife of John Newby.				
LYDIA NEWSOM,	68	21	8 mo.	1869
<i>Mount Wilson, Edenderry.</i>				

MARY ANN NIXON, <i>London.</i>	58	1	9 mo.	1869
Died at York.				
ANN NOAKES, <i>Croydon.</i>	79	30	10 mo.	1868
Widow of William Noakes.				
WALTER PALMER,	75	30	12 mo.	1868
<i>Congresbury.</i>				
MARIA PALMER,	81	13	2 mo.	1869
<i>Stoke Newington.</i>				
JOHN PEACOCK,	78	10	12 mo.	1868
<i>Bishop Wearmouth.</i>				
CORNELIA PEACOCK, <i>London.</i>	41	11	3 mo.	1869
Wife of Thomas Bevill Peacock, M.D.				
ELIZABETH PEARMAN,	77	20	3 mo.	1869
<i>Luton.</i> Widow of Daniel Pearman.				
ISABELLA PEARSON,	75	30	11 mo.	1868
<i>Monkstown, Dublin.</i> Widow of Joseph Pearson.				
MARY ANN PIERCE,	69	11	3 mo.	1869
<i>Newport, Isle of Wight.</i> An Elder. Wife of Thomas Pierce.				
THOMAS PIERCE,	67	4	6 mo.	1869
<i>Newport, Isle of Wight.</i> Died in London.				

Although a very interesting biography of this dear friend is to be found in the pages of the "*Friends' Quarterly Examiner*" for Tenth month, 1869, yet as many of our readers may not have an opportunity of seeing it, we propose to give in this place a few particulars of his eventful life.

Thomas Pierce was born in the year 1802 at Portsmouth, and during the early part of his career was exposed to many evil influences. His parents were persons who made little, if any, profession of religion; and their son was thrown into the company of unbelievers, which tended to his utter estrangement from all that was good. About the time of his coming of age, he entered on a three years' voyage in a South Sea whaling vessel, and as he expressed it "plunged into wickedness with greediness," after the profane and gross habits of his fellow-seamen. But the merciful regard of Him, "who commended His love towards us, in that while we were yet sinners, Christ died for us," followed Thomas Pierce in those days of darkness, during his far wanderings not only from shore to shore, but his still wider wanderings from the fold of rest.

Warning followed warning,—nearly lost with his ship through the drunkenness of the captain, wrecked among the uncivilized islanders of the Pacific, preserved in the shattered vessel while seeking a port over hundreds of miles of water; and, wondrous proof of Divine love, arrested in his course by the still, small voice within. "The query was raised in my own mind," he says, "why was I created? and for what end was

I placed upon this earth?" It was like an arrow in his soul, not to be got rid of. On reviewing the past, he could find nothing but condemnation,—no purpose of his being called into existence answered; and his distress of mind became intense. He felt estranged from his Maker beyond hope of pardon, and "*truly lost!*" After some months of hopeless despondency, with no human being to comfort or advise, he was led to prayer. A volume of Archbishop Fénélon was on board, which he read with comfort: and eventually a sense of pardon and reconciliation with God through Jesus Christ possessed his soul. With characteristic energy he spoke to the sailors, and endeavoured to lead them to a like experience; but his exhortations only excited their sneers.

Reaching home in 1825, he was induced to commence business in Newport in the Isle of Wight; to which town the family had removed, and where he spent most of his after-life. Here he was unhappily led astray again by unsound doctrine, and adopted Socinian views. Looking over the various sects of religious professors, he began to attend the Unitarian chapel,—lost the precious truth as it is in Jesus, began to dispute once more the authority of the Inspired Records;

and (to use his own words,) "as he chose the light of his reason to walk by, in preference to the simple light of truth, he was suffered by a just and holy Saviour to wander in darkness." He married the daughter of a Unitarian, and being, notwithstanding his diligence, unsuccessful in trade, he emigrated in 1828 to Van Diemen's Land.

Again was he visited with disaster and affliction,—the blasting of his outward prosperity after some years of success, the loss of a favourite child, and his own sickness almost to death,—and again the Holy Spirit pleaded with him. His past sins once more rose in review before him, as well as the Lord's dealings with him: and a renewed conviction of Divine forbearance, as well as of restoration to health, was given him. He felt estranged from all, searched the Scriptures earnestly, and often besought the Lord to teach him the very truth.

It was at this juncture, in the year 1837, that James Backhouse and George W. Walker reached Van Diemen's land, on their long mission to the Southern Hemisphere. Thomas Pierce was led to attend some of their meetings, and to seek their company. Through their instrumentality his mind became enlightened, though

hitherto he had known next to nothing of Friends, and thought them absurd in their singularities. "I laid down," he says, "my former religious opinions and creeds at once, believing them to be as chaff or empty shells, in comparison with that *substance* I was now favoured with. A conviction took hold of my mind that my Heavenly Father had been pleased (to use the words of an Apostle) "*to reveal His Son in me.*" About a year afterwards, his wife also became convinced of the truth, and both joined the Society of Friends in Hobart Town.

In 1839, they returned to this country, and in 1840 were admitted into membership with Friends. Mary Ann Pierce, at the time of her death, which occurred not quite three months previous to that of her husband, held the station of Elder: and often, under even trying circumstances, encouraged her beloved partner to give up to his convictions of duty. Thomas Pierce was ever distinguished for his great zeal and earnestness in attending meetings; closing his shop on Fifth-day mornings on that account, and as his means were not ample, often walking twenty miles at a time to his Monthly Meeting, and even one hundred miles, or near it, in going to and from the General Meetings.

He often visited particular meetings, as he believed himself called to do so. Though he was never recorded as a Minister, yet he was often concerned to speak with earnestness in our meetings for worship. He was sometimes united with other Friends on Visiting Committees: though on various occasions his zeal was judged to overrun the bounds of discretion, which at times brought him into humiliation, though submitting to the advice and restraint of his friends. And when we review the wonderful way in which he was led, being "brought out of darkness into marvellous light," we may rather rejoice at the grace bestowed upon him, than dwell on any departure from exact church order in his religious exercises. Worthy of all consideration is his own acknowledgment:—"Those who are *only educated as Friends* know not the treasure to which they are the heirs. None but those who have bought the truth, the hidden treasure, can appreciate its value; or comprehend the inexpressible joy, which its possession brings to those who, having been brought up in another profession, have become Friends *only through heartfelt convincement.*"

His active spirit, coupled with a sense of religious responsibility, rendered him a general promoter of any good or philanthropic object, and

his services of this nature were much valued by his fellow citizens. With genuine hospitality did he welcome the labours of Friends visiting the Island, for whom he would facilitate the holding of meetings in every part of it.

On the removal of his wife by death, after a union of forty-three years, he appears to have dwelt on his own probable departure; and more than once, in the prospect of attending the Yearly Meeting in London, said he was going up "*again and for the last time.*" While there, he was seized with paralysis, in one of the sittings,—lost the power of utterance,—and when removed to his lodgings, lingered speechless for more than a week, and then passed away.

CORNELIUS GREGORY PIKE, 43 29 5 mo. 1869

*Birmingham.*

PRISCILLA PIM, *Wandsworth.* 73 19 10 mo. 1868

THOMAS THACKER PIM, 68 9 11 mo. 1868

*Mountmelick.*

SAMUEL DOUGLAS PIM, 1½ 26 12 mo. 1868

*Portlaw, near Waterford.* Son of Samuel Bewley and Mary Elizabeth Pim.

PRISCILLA PITT, 2½ 1 2 mo. 1869

GEORGE PITT, 7½ 1 2 mo. 1869

*Mitcham, near Croydon.* Children of George and Priscilla Pitt.

EDITH MARY POLLARD, 7 31 7 mo. 1869

*Derby.* Daughter of Alfred Whiting and Mary Catherine Pollard.

MARY POPPLEWELL, *Leeds.* 68 5 1 mo. 1869

Widow of George Popplewell.

FRANCES POWELL, 34 5 12 mo. 1868

*Shrewsbury.* Daughter of J. and E. Powell.

CHARLES PRIDEAUX, 88 19 7 mo. 1869

*Kingsbridge, Devonshire.*

ELIZABETH PRIESTMAN, 77 18 8 mo. 1869

*Bocking, Essex.* An Elder. Widow of David Priestman, of York.

SAMUEL PRYOR, 27 31 3 mo. 1869

*Stansted, Essex.*

WILLIAM PUCKRIN, 79 2 10 mo. 1869

*Near Whitby.*

PHEBE J. RADLEY, 33 19 9 mo. 1868

*Croydon.* Wife of Joseph Radley. (Name reported last year.)

She was the daughter of Thomas and Mary Ann Bentley, of Ipswich, and was born in 1835. Being one of a large family, and of an affectionate disposition, she enjoyed a happy childhood, and the recollection of its brightness was gratefully cherished in after years. When eleven years old, she was taken to Ackworth School by her father; and his sudden removal by death

a few months afterwards, proved a heavy trial to her. She was, however, it is believed encouraged to look the more confidently to her Heavenly Father, of whose care and protection she sometimes believed herself to be the object ; and was enabled in a good degree to walk conscientiously in His filial fear.

After leaving school in 1850, she returned to it as a teacher, and continued in that situation seven years. She often referred to this period, both before and during her last illness, with grateful satisfaction ; considering that the training she then received, and the judicious care of Thomas Pumphrey, who was the Superintendent of the School family, were greatly blessed to her. Some of those who were placed under her care, remember her affectionate endeavours to lead their minds to the consideration of spiritual things. She left Ackworth for Croydon, in 1857 ; and though the sudden decease of her sister a few months afterwards, cast a shade over her path, yet, in the diligent discharge of new duties, she found a measure of satisfaction and relief.

On her marriage, in 1861, she continued to reside at Croydon, and endeavoured, as opportunity allowed, to be a helpmeet to her husband in his responsible duties. Amid the minor cares and

graver trials of life, there was a wrestling after better things, which, though not always accompanied by an evident reward, was at times attended with a feeling of strengthening peace. She was, however, often subject to depression, in the consciousness of many imperfections; and during her last illness, could not always realize that comfort which her soul longed for: yet she received the medical announcement of her critical condition with calmness.

In anticipating her final change, she was brought under very humbling feelings. Her convictions for sin were deep, and often renewed. At other times she was contrited and comforted, as she thought of "the goodness that had followed her all these thirty-three years, notwithstanding her having often been rebellious." She appeared at times to be assisted, by listening to hymns on the love of God in Christ Jesus, and found relief in endeavouring to appropriate the words of the great Apostle:—"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Once, near the close, on being supplied with water, a tea-spoonful at a time, she said:—

"The stream on earth I've tasted,  
More deep I'll drink above."

It is believed that the feeling of mistrust gave way to one of resignation; her petitions were mostly for patience to wait the right time; and sometimes she earnestly prayed, "O, take me to Thyself." The summons came at length, at the midnight hour; and as the spirit was released, there was granted to the mourners present a sense of the unspeakable blessedness of "falling asleep in Jesus."

JOHN RAMSEY, *Dublin.* 34 27 3 mo. 1869

EDWIN JAMES RAMSEY, 3 wks. 5 5 mo. 1869

ALFRED RAMSEY, 15 mos. 9 5 mo. 1869

*Belfast.* Children of Thomas Ramsey.

MARGARET RANSOM, 8 13 8 mo. 1869

*Hitchin.* Daughter of William and Anna Mary Ransom.

JOHN CORNWALL RAVEN, 65 7 9 mo. 1869

*Feeing, Essex.*

ALICE REEVE, 90 30 10 mo. 1868

*Bressingham, Norfolk.* Widow of Richard Reeve.

CATHERINE L. REYNOLDS, 1 $\frac{1}{4}$  4 4 mo. 1869

*Leeds.* Daughter of Freshfield and Louisa Reynolds.

GEORGE REYNOLDS, 38 13 7 mo. 1869

*Rochester, late of Sittingbourne.* Son of Samuel and Maria Reynolds, of Folkestone. Drowned in bathing.

MARY RICHARDS,	75	28	10 mo.	1868
<i>Biscovean, near Austell.</i>				Wife of Richard Richards.
FLORENCE M. RICHARDSON,	8	5	10 mo.	1868
<i>Darlington.</i>				Daughter of William and Mary Ann Richardson.
DANIEL RICHARDSON,	64	6	6 mo.	1869
<i>Great Leighs, near Chelmsford.</i>				Died at York.
MARY RICHARDSON,	89	31	7 mo.	1869
<i>North Shields.</i>				
ANNE RICKMAN, <i>Rochester.</i>	78	14	3 mo.	1869
An Elder.				Daughter of the late William and Elizabeth Rickman.
REBECCA RIDLINGTON,	86	1	1 mo.	1869
<i>Spalding.</i>				
SAMUEL ROBERTS,	16	19	4 mo.	1869
<i>Mount Druid, Waterford.</i>				Son of William and Rebecca Roberts.
SARAH ROBINSON,	78	18	1 mo.	1869
<i>Gorton, near Manchester.</i>				Widow of Henry Robinson, of Liverpool.
ELIZABETH ROBINSON,	75	27	1 mo.	1869
<i>Bloomfield, Dublin.</i>				
EMILY ROBINSON,	14	29	7 mo.	1869
<i>Whinfell Hall, near Cockermouth.</i>				Daughter of Wilson and Elizabeth Robinson.
RACHEL ROBSON,	76	17	11 mo.	1868
<i>Stockton-upon-Tees.</i>				Wife of William Robson.

JULIA SEEBOHM ROWNTREE,	5 16	5 mo.	1869
<i>York. Daughter of Joseph Rowntree.</i>			
GEORGE RUSBY,	62 25	9 mo.	1868
<i>Shepley, near Huddersfield.</i>			
HENRY RUSSELL, <i>Dublin.</i>	68 1	12 mo.	1868
WILLIAM HENRY SALTER,	40 16	3 mo.	1869
<i>Westleton, in Suffolk.</i>			
ANN SATTERTHWAITE,	81½ 26	1 mo.	1869
<i>Allonby. Widow of Michael Satterthwaite, of Manchester.</i>			
ANN SAUL,	80 30	9 mo.	1869
<i>Mawbray, Beckfoot Meeting. Widow of Joseph Saul.</i>			
ABRAHAM SCALES,	87 1	12 mo.	1868
<i>Pakefield, Suffolk.</i>			
MARY ANN SEEKINGS,	61 28	5 mo.	1869
<i>St. Ives, Huntingdonshire. Wife of Samuel Seekings.</i>			
MARY SHACKLETON,	80 14	6 mo.	1869
<i>Ballytore.</i>			
GEORGE SHANNON,	25 29	7 mo.	1869
<i>Ballygunner, Waterford. Son of the late James and Sarah Shannon.</i>			
ELIZABETH SHARPLES,	78 29	5 mo.	1869
<i>Hitchin. An Elder. Wife of Joseph Sharples.</i>			
MARIA SHELLY,	47 interred 27	8 mo.	1868
<i>Dublin. Daughter of the late Alexander Shelly.</i>			

ANNE SHEPPARD, <i>Cork.</i>	75	28	10 mo.	1868
Daughter of Joseph Sheppard, deceased.				
ELIZABETH SHOLL,	93	15	7 mo.	1869
<i>Weston-super-Mare.</i> Widow of John Sholl.				
MAJOR MASON SHOUT,	21	25	7 mo.	1869
<i>Darlington.</i> Son of Major and Ann Shout.				
MARY SIKES, <i>Cork.</i>	97 $\frac{1}{2}$	15	4 mo.	1869
Widow of Thomas Sikes.				
SAMUEL SIMMS,	79	6	7 mo.	1869
<i>Chipping Norton.</i>				
CATHERINE SIMPSON,	70	3	2 mo.	1869
<i>Melksham.</i>				
MARGARET SMEE,	70	10	5 mo.	1869
<i>Stoke Newington.</i> Died at Salzburg, in Upper				
Austria. Widow of William Smee.				
SARAH JANE SMITH,	3	26	3 mo.	1869
<i>West Derby, near Liverpool.</i> Daughter of				
Joseph and Sarah Smith.				
THEODORE SMITH,	1 $\frac{1}{4}$	1	4 mo.	1869
<i>Charlbury.</i> Son of Thackwell and Marianna				
Smith.				
ELIZA SNELLING,	55	12	10 mo.	1868
<i>Houndsditch, London.</i> Widow of George				
Snelling.				
ERNEST JOHN SOUTHALL,	2	29	12 mo.	1868
<i>St. John's Wood, London.</i> Son of Norman				
and Florence Southall.				

MARGARET SOUTHALL,	37	30	7 mo.	1869
<i>Birmingham.</i> Wife of William Southall.				
LUCY MARY SPENCE,	7	30	9 mo.	1868
<i>Tynemouth.</i> Daughter of Joseph and Caroline Spence.				
JOSEPH SPARKES,	51	29	3 mo.	1869
<i>Sunderland.</i>				
JAMES STEPHENS,	78	25	3 mo.	1869
<i>Kilbride, County Wicklow.</i>				
HENRY STERRY,	66	15	7 mo.	1869
<i>Sydenham Hill.</i> Interred at Hertford.				
EDWARD HARRIS STRANGE,	66	23	6 mo.	1869
<i>Pembridge, near Leominster.</i>				
ALBERT STULE, <i>Cork.</i>	14½	14	3 mo.	1869
Son of John Stule.				
THOMAS MARSHALL STURGE,	77	25	1 mo.	1869
<i>Gloucester.</i>				
ANN STURGE, <i>Bath.</i>	88	30	5 mo.	1869
Widow of Henry Sturge.				
REBECCA STURGES,	72	17	5 mo.	1869
<i>Forest Gate, Plaistow.</i> A Minister.				

This dear friend was the daughter of a gentleman of property, in the neighbourhood of Bradford, in Yorkshire. She was fashionably educated, in accordance with the position of her family: and her parents were members of the Established Church. But it is thought both

Rebecca Sturges and her sister Frances derived deep religious impressions from a pious aunt whom they frequently visited, at a time when personal religion was prominently enforced: and they lost no opportunity of going to hear the discourses of Evangelical ministers, as Legh Richmond and others. They both in this way became acquainted with John Woodwark, an Independent minister, to whom Frances was eventually united in marriage.

Speaking of Rebecca Sturges since her decease, John Woodwark remarks:—"The earlier history of my dear sister-in-law was very beautiful. Truly might she say, 'I, thy servant, have feared the Lord from my youth.' It was in her youth I became acquainted with her; and circumstances gave rise to special intimacy during many years,—an intimacy which through a long life has never been interrupted. The phases of her spiritual growth during her earlier searchings after truth and duty, were somewhat remarkable. Like other young disciples of a loving Saviour, her heart warmed towards all good people, and all benevolent objects. But her mind was not at rest. A passion sprung up in her soul, that might be expressed in the Apostle's words, 'Woe is me, if I preach not the Gospel.' Hence her

earlier, and I may add surprising, appearances in the ministry. From this time she began to yearn after a religious home: and it was not long before she settled down a convinced Friend."

It appears that on consulting with her brother-in-law, relative to her engaging in the public preaching of the Gospel, he did not dare to deny her call; but seeing no way for her to exercise it among the Independents, he introduced her to some Wesleyans: among whom she used often to go out to the villages in the vicinity of Doncaster, and hold religious meetings in the cottages. As a mark of their esteem, she was allowed on two Sabbath evenings, to occupy the pulpit in their chapel at Doncaster. It is related that the first time she addressed a congregation, she appeared in a dress of pink silk; but she soon found it her place to lay aside all ornaments, and adopt a simple attire, though she did not feel called upon to urge the like course on others. She however much regretted, both amongst the Wesleyans and Friends, the great increase of latitude in this respect of later years.

As a female Wesleyan preacher, she visited Bawtry and the neighbourhood. "Well do I remember," says a friend who then resided at Bawtry, "the opportunities I had of accompany-

ing her to village and cottage meetings, always crowded almost to suffocation. Such excitement proved too much for her; which I believe led her to attend the meetings of Friends, and to read their works. One book, I remember, made a great impression on her mind,—*The Life of Mary Dudley*,—which she read closely." She was received into the Society of Friends by Balby Monthly Meeting in the year 1826, and shortly afterwards her voice was heard in prayer in the meeting at Doncaster. She resided for a short time with a friend in that town, but in 1829 removed to the neighbourhood of London.

Two or three years later, she took up her residence with the late Elizabeth Fry, of Plashet Cottage, a sister-in law of the well known philanthropist of the same name; with whom she continued to live till her death. She was recorded a Minister by Ratcliff and Barking Monthly Meeting in the Fifth month of 1834. Her ministry is described as having been "concise, clear, thoroughly Evangelical and unsectarian: she loved all who loved the Saviour; and if she did not possess shining talents, she used those she had for the promotion of truth, and holiness of life." Her manner was simple, but nevertheless accompanied with power; and her

Gospel labours appear to have been particularly acceptable to those who were not of our religious Society. She travelled much in company with her attached friend Caroline E. Parken.

After the death of Elizabeth Fry of Plashet Cottage, in the year 1844, Rebecca Sturges took a house in Upton-place, but on the death of her sister Frances, entered the family of her brother-in-law, and after John Woodwork's second marriage, retired to Forest Gate: where she continued to reside, till her death at the age of seventy-two.

Throughout her Christian course, our dear friend was eminently rich in good works. "Her kind and generous heart," says one who remembers her first joining the Society of Friends, "always led her to feel sympathy for the poor, and those who were in any way afflicted; and her time and substance were much spent in works of charity." Another says, "in disposition she was humble, kind, and generous perhaps to a fault. Freely she had received of this world's good things, and most freely she gave." And one of the friends of her latter years fully supports this testimony:—"Her almsgiving appeared to know no bounds. Money, or packets of tea and sugar flowed around wherever she went. \* The law of kindness

dwelt on her tongue ; and as her visits were paid from house to house, it is remarkable how varied, and yet how suitable were her ministrations."

Her cottage meetings (not then so common as they have since become,) and daily visitations of the poor and afflicted, were maintained through every change of situation. At one time, in the winter evenings, she established a series of cottage meetings in some old houses on the edge of Wanstead Flats. They were more especially intended for the benefit of the men, to whom it was less easy to get access at other times. A portion of Scripture was read. The addresses which followed were somewhat conversational, and subjects connected with the temporal welfare of the people were usually introduced, particularly total abstinence from intoxicating liquors. In addition to the very low class that were invited, there were generally one or two of a different description, who occasionally took part in the proceedings.

In the temperance cause, Rebecca Sturges was indefatigable, "earnest in season, out of season :" always ready to leave her house in winter evenings, and take long walks to give her support to any effort made to promote it. She was particularly interested in the juvenile societies,

or Bands of Hope. She was a most diligent visitor of the London prisons and refuges, and sick wards in Unionhouses, and took a never-tiring interest in schools, both in her own Society and others. At an industrial school near her home, she had so won on the master and his pupils, that a number of the latter who were learning music came to perform a serenade before her door. When in Yorkshire, after a Monthly Meeting at Ackworth, she slipt away from the company, and her companion found her in the British School, with the boys clustered round her, listening to an animated address. One who visited her for a few days in the winter of 1849-50, says, "The days were wholly devoted to doing good, and until evening came, she was but little in doors."

She was for a long time a visitor at the Borough Road Central School of the British and Foreign School Society, but withdrew from the Committee on their accepting Government aid, to which she had a strong objection. Some young ladies, who were trained at the Borough Road, and afterwards established a very successful seminary in Yorkshire, were always remembered on her visits to the north. Entering the school-room, as the girls rose to welcome their friend, she spread her hands, and exclaimed with feeling,

“The Lord bless the children :” at another time she would sit down with them, and in the fresh feeling of Christian love, engage in prayer on their behalf:—again in the summer time, coming when the pupils had organized a private bazaar for Foreign Missions, held on the grassy lawn and under lofty trees, she called for a cup of coffee, and gave the bearer half-a-crown towards the fund. In several of her later visits to Ackworth, she took especial pleasure in the school-rooms, and recalled some time afterwards in London, a passage of poetry she had heard read,—having found it difficult to leave the children to meet an engagement to tea.

A pious layman, who established a school at Forest Gate, was desirous on our dear friend going to reside near it, that his school should benefit by the vicinity of one so interested in education, and requested her to form a committee for its regular superintendence. Two ladies of his own denomination (Independents) and some young Friends were asked to unite, and up to the time of her death, this school continued to be an object of her care ; and to the governess she was a liberal and firm friend.

It has been said her charity was towards all. Attending a Monthly Meeting at Hitchin, she

visited, the following day, the Baptist Minister, the Independent Minister, and the Schools: and while the Baptist Minister signified there was no one in his own denomination with whom he felt such close Christian fellowship, Rebecca Sturges's service in the Monthly Meeting had been so acceptable, that an honoured aged Friend in the Women's Meeting referred to the feelings of the disciples on the Mount of Transfiguration, when, after the heavenly vision, they were about to return to their ordinary avocations, and Peter said—"it is good for us to be here."

We do not dwell on these incidents by way of eulogy, but to illustrate the practical fruits of the Christian life, in one whose feeling it was, that the greatest thing to be said of her should be that "she was a sinner saved by grace." The late John Woodwork, not two days before his own decease, wrote of her as follows: "There were several features in the religious character of my dear sister well worthy of remark. She was *unworldly*, and made large and willing sacrifices for Christ. She was also a great *lover of her Bible*. The spirit spake to her through His own word. Moreover her fellowship was with the Father and with His son Jesus Christ. She lived in *prayer*. But enough. By the grace of

God she was what she was. She lived for heaven, and there she has found her home." On her brother coming to see her towards the end, she said to him, "live near to Jesus."

Her illness was not of long duration, nor attended with much suffering. In addition to two nieces, who had resided with her for a number of years, she was carefully waited on by a faithful friend and attendant, to the last. On the 17th of Fifth month, 1869, an intimate friend went down to Forest Gate, and found her in a state of unconsciousness, which had continued for hours. Her attendant reported that she had been patient and resigned, though with some clinging to life: and her chief anxiety seemed to be the spiritual growth of the Friends in her own meeting. "There was," says her visitor, "a sweet feeling that she had worked whilst it was day, and that her Saviour was near as she was passing through the dark valley. Nothing remained to be done by her watchers. I stayed some hours, and about four o'clock in the afternoon, she quietly passed away."

SAMUEL SUMMERS, 80 16 8 mo. 1869

*Berkhamstead.*

MARGARET SUMNER, 83 21 2 mo. 1869

*Hindley, near Wigan.* Widow of Daniel Sumner.

SARAH SWEETAPPLE, 73 29 3 mo. 1869

*Ridlington, near Uppingham.*

WILLIAM SYKES, 33 16 12 mo. 1868

*Bishop Auckland.*

MARY TANNER, *Sidcot.* 77 15 1 mo. 1869

A Minister. Widow of Arthur T. Tanner.

This beloved Friend was so extensively known in our Society, and her Christian character so much valued by those who knew her as a Minister of the Gospel, and especially by those who had the privilege of being acquainted with her in private life, that we think some sketch of her life and character will interest the readers of the *Annual Monitor*. The materials for such a sketch are supplied chiefly by her own memoranda, commenced (as we shall afterwards see) soon after the completion of her 24th year, and continued to near the end of her life.

Mary Tanner was the only daughter of Edward and Mary Gregory of Yatton, Somersetshire. Her mother died soon after her birth. Of the kind and watchful care extended to her in early life she thus wrote, on her thirty-ninth birthday, a few days after the death of her beloved and honoured father: "I have been tenderly affected, in reflecting that this is the first of my birth-days, which has not been commemorated by

a beloved father, by whom I believe the return of it was always remembered with affectionate interest,—the more so probably, from the circumstance of my having been deprived of a mother's care before I was twelve hours old. Oh, I sometimes think that his secret prayers, which I doubt not have ascended on my behalf, combined with the religious care of a second mother, have been as a hedge about me, frail and erring as I still am ; and the fervent desire of my soul is, that I may experience an increasing degree of that silent inward retirement which so characterized my beloved father, and of that deep exercise in which I believe he was often engaged, and wherein I cannot doubt that he sought and found a renewal of his spiritual strength."

An occurrence in her early childhood referred to in the following memorandum, displays the germ of what proved afterwards a very conspicuous feature in her character,—a tender regard and sympathy for the suffering poor,—especially for such as she deemed among the "poor of this world," but "rich in faith." "I value a prayer offered for me, or a blessing pronounced upon me by the poor of this world, far more than the favours of the rich, if they flow not from the fountain of Christian love. I well re-

member standing by the bedside of a poor woman a short time before she died, when I was quite a little child, and being deeply impressed in taking leave of her, by the words she feelingly uttered, 'The Lord bless thee, precious child !' They sunk deep into my young heart, as I bade her a last farewell with many tears ; and the savour of them has at times revived for my comfort from that day to this. She was not a Friend : her husband was a day labourer, and I had not been much with her ; but her words were permitted to touch my spirit, and to raise in me a desire to be as peaceful as she was, when I should be laid upon the bed of death : and her parting blessing was more valuable to me, than a legacy of earthly treasure would have proved. I have often mentioned this circumstance, with a desire to encourage the poor and lowly Christian of this world, to watch for opportunities of sowing a little seed."

She spent some years at school, both at Milverton and Cirencester, during which time she formed many valuable friendships which continued to cheer her in after life, though almost all these early associates had long preceded her to the Celestial City.

In the Sixth month, 1814, she was married

to Arthur Thomas Tanner, of Sidcot, and entered the home to which she lovingly refers near the close of her life, as the dear old roof which had sheltered her for more than half a century, and from which the daily and nightly tribute ascended to her Father in Heaven, for all His goodness and mercy.

The first entry in her memoranda is dated Sixth month, 9th, 1816, "I have often believed of late, that it might tend to my future encouragement and reproof, if I were occasionally to commit to paper a few remarks in reference to passing events and experience, which may be the varied portion of the day, and wherein the Hand of Divine Providence may be traced with beneficial effect. And I trust if these lines ever meet any eye but my own, they may be viewed as intended for this purpose; and not to bring self improperly into notice, when the spirit that dictates them shall be centred in everlasting fixedness, and the hand that traces them may be mouldering in the dust."

Tenth month, 16th, 1816. "I hope to be more particular than I have been, in seeking daily opportunities of religious retirement, wherein, by waiting on the Lord, a renewal of strength may be received according to the promise. And

though we may not always be sensible of this at the time, there is no cause for discouragement, no excuse for growing slack in this reasonable duty, for in due season we shall reap if we faint not."

The following passage, written when in her twenty-seventh year, beautifully exhibits the feelings of the Christian mother, in view of her responsibilities towards her infant charge: "No language can express what at times I feel, on account of those who are dear to me as my own soul, when reflecting that a state of existence here is preparatory to one without change, and without end. Oh that my beloved children could be fully aware, when riper years may prepare them to comprehend it, how earnestly their affectionate mother has pleaded for their preservation through the slippery paths of life, and their eternal redemption through Christ Jesus our Saviour! Many are the maternal tears that were shed over them in infancy, when supplication has been made on their behalf; many the fervent prayers that have been offered by their bedside, in visits to their chamber when refreshing sleep had closed their eyes for the night—while all that could feel within was bowed in reverent desire, that these precious gifts may be kept from the evil which

abounds in the world, that they may live to the praise and glory of Him who created them, and that when time to us here shall be no longer, we may all, through infinite mercy, be gathered to the fold of eternal rest and safety."

Second of 1st month, 1827. "In our week-day meeting this morning I was made so sensible of the love of my Heavenly Father, that my heart was exceedingly tendered, and abounded with desire for the extension of the Arm of Divine mercy, for the salvation of the whole human race. Oh! there are seasons when I feel as though I could, if called upon, invite those around me to come, taste and see how good the Lord is. But I desire to be preserved from taking a step unbidden in so important a service; and to be prepared in sincerity to adopt the language, 'speak, Lord, for thy servant heareth,' and when I hear, may I be favoured with ability to obey."

Third month, 17th, 1830. "Attended the week-day meeting at Claverham. The enquiry 'Art thou in health, my brother?' originally made on a very different occasion, but applicable as it might be to the spiritual condition, impressed me as being due to my friends; and the expression of it was made comparatively easy to me, and was followed by a portion of that peace with which the stranger cannot interfere."

Eighth month, 1834. After speaking of an illness when from home, she writes : " It was indeed a night wherein the blessing was wrestled for by prayer ; and wherein I saw, in a clearer light than I had ever done before, the insufficiency of a moral and guarded life, and works of righteousness, wherein to stand for acceptance in the presence of the righteous Judge of Heaven and Earth ; and although some acts of dedication were a comfort in the retrospect, inasmuch as the omission of them might now have proved a heavy burden to me, yet I found nothing to glory of in them."

A considerable portion of the memoranda of our beloved friend, after the date of her acknowledgment as a Minister in the year 1831, relate to various religious engagements, undertaken with the concurrence of her Friends, and extending, at intervals, over a long course of years. These labours were of a singularly varied character, and often, it is believed, greatly blest to the objects of her Christian solicitude ; but even a brief description of them would extend this memoir to an inconvenient length. She often entered upon them under a humbling sense of unfitness and unworthiness, but at the conclusion of them, she was again and again enabled to

bear testimony, with adoring gratitude, to the all-sufficient help graciously afforded her in every time of need.

Under date, Eighth month, 1840, we find the memorandum :—“ The nearer we approach to any object, the more distinctly can we distinguish it. I think I have never been permitted so clearly, as has latterly been the case at times, to realize the sense of the exceeding purity and holiness and joy of the Celestial World ; so that I thankfully trust I shall be permitted, as I get nearer to my eternal destination, to discover more of that glory, which my spiritual vision, for want of more faith, has so imperfectly penetrated hitherto. My love has often been cold, and my desires very feeble, with regard to all that will not perish with the using ; while my affections still twine very closely around a few dear earthly objects. Oh, for more grace, to have all brought into subjection to a Saviour’s love, and to the will of my Heavenly Father.” And a few weeks later, she adds, “ Oh, the nearness of access to the Fountain of all Good, by the one living way, Christ Jesus, which I have at times been made sensible is beyond all expression, and far, very far, beyond all other enjoyment ! How unworthy, yet how blest, do I now feel !”

Twelfth month, 1841. "I sometimes think that we do not at all know the strength of our anchor till it is *proved*; and when I look back to many a storm by which I have been assailed, and consider how I have been mercifully favoured to find an unfailing support and stay, from the Anchor of Hope in our Lord and Saviour Jesus Christ, so that when both mind and body have been all but a wreck, deliverance has been known through Him,—I am comforted in the renewed belief, that my faith has not been a false or delusive phantom, but that which will stand, if I cleave to (the object of) it through every change to the end of my race."

Her solicitude on behalf of Sidcot School continued unabated through a long course of years. She cherished a deep interest in the spiritual welfare of the children, and great was her desire to animate and encourage those who had the care of them. Here, as elsewhere, a rather unusual power of sympathy in the joys and sorrows of others, opened for her many channels of usefulness, and she extended much loving counsel to those who were about to leave school, and enter on the active duties of life. Under date, Eighth month, 1849, she writes:— "Deeply interesting and often exercising to me is

the sight of the dear children at the school here, in our meetings for worship ; and I often think, that if their youthful spirits were more submissive to the tendering influences of the Saviour's love breathing upon their souls, that a column of sweet incense would go up with acceptance, to the throne of Him who will be worshipped in spirit and in truth ; and what a help they would be (as I believe some of them are) to those amongst us of mature age, who are endeavouring to make a profitable use of the time, thus set apart for communion of spirit with our Father in Heaven ! But it is not with the young alone, that the wandering mind is seen by the Omniscient Eye. The enemy is equally busy with travellers in a more advanced stage of the journey of life, striving to scatter and divide their attention ; and when thoughts of worldly pleasure and gratification have been crushed by disappointments and sorrow, he substitutes those of care and anxiety, which, like briars and thorns, choke the springing up of good desires, and keep the soul from fixing its trust on Him, by whom alone we can come to the Father, and learn what is His will concerning us."

The following passage (dated Twelfth month, 1849) strikingly shews the godly jealousy with

which she habitually kept watch over her own heart:—"Preserve me, I entreat Thee, oh, Thou Great Preserver of all, from the fearfully appalling and besetting danger of being content with an outward appearance, comparable to the whitened sepulchre, while there may be yet remaining any corruption within, like the decaying bones of dead men ! Thou knowest the unspeakable dread I have of such a condition, and the gratitude of heart which I feel, for Thy condescending mercy in giving me, with this dread, some ability to pour out my soul before Thee, in earnest pleading for myself and others, and especially for those who twine around my heart as the ivy to the old oak ; begging that, in the abundings of Thy mercy which endureth for ever, Thou wilt be graciously pleased to grant us the blessed privilege, of knowing that every secret sin is blotted out by the Saviour's blood."

Sixth month, 8th, 1850. "Thirty-six years have passed swiftly by, since I left the parental roof, and entered upon new duties and responsibilities, which a retrospect shews me have been so imperfectly performed, that confusion of face is truly my humiliating portion. But there is also given me, such a sense of the long-suffering mercy of a gracious God, and of the pardoning love of

a compassionate, tender Shepherd, that notwithstanding all the faltering steps I have made, and the inconsistencies which may have been a blot on my conduct, I have a renewed confiding trust that the Friend of Sinners will befriend me, and give me to know of a truth that His blood cleanses from all sin."

The remarks we next quote, display a discriminating perception of the tendencies of the human heart, and of the influences by which our religious feelings may be unconsciously modified. Seventh month, 1850:—"I believe we are very liable to err in our judgment, respecting the actions and motives of our fellow-travellers, and perhaps not less so in reference to ourselves. Partiality throws such a thick veil over self, when we take a look at it, and shews out the failings of others in such a strong light, that we are continually in danger of making mistakes, when we listen to the natural suggestions of our deceitful hearts, about the one or the other. And the incomprehensible action of body and mind on each other, may lead us into a very incorrect estimate of our own condition. Where the complicated machinery of the earthly tenement works on smoothly and uninterruptedly, the buoyancy of the animal spirits arising from it may be mis-

taken for aspirations of a divine character, while the heart may not be right in the sight of our Father in Heaven. And on the other hand, a worn, diseased, suffering state of body may cause a depression of mind, whence may arise the language, 'My way is hid from the Lord;' when in reality, the contrite penitent spirit may be especially the object of the favour and protecting care of the High and Holy One who inhabits eternity, and who condescends to dwell with the contrite ones, while He regards the proud afar off. We have need to watch the changing seasons, and not be discouraged at the varying dispensations that may be allotted to us. There may be at times an experience comparable to working under the scorching sun; but the rest after this is sweet, and there is something of the sense of the joy of harvest, when we are permitted to retire for a season from labour, bringing our sheaves with us."

In the First month, 1853, she writes:—"I have had much enjoyment this week, in visiting some of the lowly ones in their lonely cottages, and in hearing simple acknowledgments made by them, of the consolations with which they are sometimes favoured, in the sense of the flowing of their Heavenly Father's love into their hearts,

when outward comforts and human help are very scantily supplied to them. Surely our lot is more equally dispensed to us than we are apt to imagine, when looking only at the outward appearance. The precious gift of salvation is within the reach of all, as are the riches to which no sorrow is added; and the possessors of these treasures have a peace which the world knows not of, a joy with which the stranger cannot intermeddle, however poor, and suffering, and secluded their situation may be."

For many years Mary Tanner took a lively interest in the temperance cause. Among other memoranda relating to this subject, we find the following, under date Fourth month, 1853:—  
"When I think of the misery which springs from the dreadful sin of drunkenness, the sufferings heaped upon numberless wives and innocent children by this degrading habit, and the eternal destruction of thousands upon thousands of immortal souls, created for everlasting happiness, but blinded by this demon to the value of the joys of God's salvation,—my mind writhes under the torture it endures. So that whenever I meet with an instance of a drunkard who has become a total abstainer from intoxicating beverages, and has been led, in sober moments and a sound state

of brain, to lay hold of the hope set before us in the Gospel, realizing the truth that the blood of Jesus Christ cleanseth from all sin, and giving evidence that he follows the Saviour, bearing his cross,—words would fail to give full expression to my joy and thankfulness ; and I am almost ready to *envy* some, who have been extensively instrumental in rescuing the drunkard from the pit of destruction."

The next quotation offers a word of cheer for those, who at times feel burdened under the pressure of necessary cares and outward duties. It is dated, Sixth month, 1858. "A rather more than common crowd of engagements have pressed on us the last few days ; but I do not think that being careful and cumbered about many things, necessarily prevents those who love their Lord from performing their services with an eye to His glory. Nay, I sometimes feel, the greater the perplexity with which the mind is borne down, the greater is the sense of the need we have of help above that which we find in our own resources ; and the more availingly we are led to plead for a supply of strength proportioned to the day and its requirings."

On the death of her beloved husband, which took place in the autumn of 1858, Mary Tanner

writes :—22nd of Ninth month, 1858.—“A day of unutterable anguish of spirit, yet softened and mitigated at times by a sense of the sustaining, consoling love and goodness of a compassionate Father ; who has seen meet to appoint to me a bitter portion, but who, day by day, gives me to feel that though He has cast down, yet He has not forsaken me and mine. The remains of my precious partner in life have been consigned to their silent resting place ; his faithful companionship of more than forty-four years, is no longer permitted to me ; and I am left alone to the end of my journey, as regards conjugal love and help. But I am not alone,—my beloved family render me unspeakable help and comfort. I am not alone, for the Comforter is often with me, speaking peace to my troubled soul, and clothing my spirit with thankfulness for His matchless love still extended to me ; wherein I am permitted to cherish an humble trust, that the departed spirit of my beloved companion has, through redeeming grace, been admitted to endless, perfect rest and peace.” And a few weeks later, she adds, “I believe that it is allowable to grieve over the withered gourd, under the shelter whereof we have long dwelt ; but I think that I have been preserved from murmuring at my great loss and

my changed position. Oh, for a closer walk with God!"

In the following year (the sixty-eighth of her life) she performed an extensive journey in Ireland, in company with her beloved son, Wm. Tanner, who had been her faithful companion and helper in many of her previous journeys and labours in the Gospel. On her return from this journey,—the last she ever performed,—she writes: "After an absence of more than two months,—in the course of which I have travelled some hundred miles with my dear William, visiting most of the larger meetings of Friends in Ireland, having many large gatherings of people not professing with us, amongst whom there is a remarkable religious awakening, and meeting social companies of young Friends, in some instances as many as one hundred together, in the houses of hospitable open-hearted Friends,—I am favoured to be once again in the shelter of my own home, from which indeed I feel that the crown of my earthly rejoicing is taken away; but there is a calm spread over my mind, as I believe, by the breathing of Divine love, which I accept as a token of unmerited loving kindness, extended to me by the Father of Mercies and the God of all Consolation."

Mary Tanner was a very diligent attender of our meetings both for worship and discipline. From the time of her marriage till the death of her beloved husband, two years seldom passed without their being present at the Yearly Meeting in London. And when no longer uniting with her friends in person, their deliberations were deeply interesting to her. She writes: 31st of Fifth month, 1860.—“ My anticipations of this Yearly Meeting were attended with more than common solicitude, in connection with various alterations to be proposed in the Queries, and other matters ; and my spirit has been clothed with gratitude, in hearing from time to time of the forbearance and condescension, which have been exercised by one towards another, where opposite views have been taken. My place is clearly in the quiet of home ; but my mind is often with those who are doing the work, and bearing the burden and heat of the day, with sincere desires that the Divine blessing may rest upon their labours. It may be that, as a Society, we have been looking too much at the exterior, anxious to keep its proportions fair and its appearance comely ; without sufficiently impressing on each other that need of an individual change of heart, and dedication to the service of the Saviour, whereby alone the inside

of the house can be kept free from dust, and the lamps, by being often trimmed, be found bright and burning, and casting around a steady light, which may invite wanderers to come under its influence."

Sixth month, 1866. "I feel gradually yielding to the destructive hand of time; but it is sweet to trust that when the worn out earthly clothing is laid aside, a preparation will be known through redeeming mercy, fully to understand the beautiful and touching stanza:—

'A little while the earthen pitcher taking  
To wayside brooks from far off fountains fed;  
Then—the cool lip its thirst for ever slaking  
Beside the fulness of the Fountain-head.'"

During the early part of the Eleventh month, 1866, she watched the closing days of her beloved son William Tanner, and on Fifth-day, the 15th, she writes of "following to their earthly resting-place the remains of one, who from childhood loved the Good Shepherd and was loved by Him,—and of the sensible presence and sustaining and consoling love and mercy of the Saviour, who had throughout so graciously fulfilled His precious promise, 'I will not leave you comfortless.'"

The following few months she spent almost

entirely at Ashley Farm, Bristol, with her beloved daughter-in-law Sarah Tanner, whose death in the Third month of the following year she thus records: "This second severing stroke causes a sense of desolation here, which words cannot describe. Heavenly Father, all, all is known to Thee, and to Thee would we come in our helplessness with the simple earnest plea, 'Oh Lord, I am oppressed, undertake for me,' " But soon after she was enabled to add, "Great is the consolation which accompanies the remembrance of our beloved ones, in the assurance that the change to them is inconceivably glorious. And very soothing and animating it is to me, to cherish the humble trust that, through the fathomless love of God in Christ Jesus, all my loved group may, with me, be in the end numbered with those who shall be owned by the Lord as His, when He makes up His jewels."

Mary Tanner had been for some months in a very feeble and often suffering condition, and in the early part of the Fourth month, 1868, she had a slight attack of paralysis, which she speaks of as "another shaking of the old tottering house," adding, "but so gently was this stroke of a loving Father's hand laid on me, that I could only view it as a renewed call to take a fresh

survey of the spiritual house, to see that it was set in order, and to seek for fresh supplies of oil in the vessel, wherewith to trim the lamp, in readiness for the midnight call of the Bridegroom, whenever it might come."

The memoranda from which we have largely quoted conclude with the following words, "May my frequent petition be heard and answered, 'Hold Thou me up, and I shall be safe.'" The illness which closed her valuable life was very short, lasting only one week, and during the greater part of it no danger was apprehended, although at its commencement she had felt as though it might be "the beginning of the end;" and she said sometimes it was "one downward step after another, but a very easy one." She was mercifully spared much suffering, and all fear of death was entirely taken away. No shadows were permitted to darken her sky, but she appeared to enjoy unbroken trust and peace, desiring to "lie passive in His hands, and know no will but His." Almost her last words were, "Let us commit and commend one another to the care and keeping of the good Shepherd, for time and for eternity."

ARTHUR TANNER, *Sidcot.* 51 22 3 mo. 1869

THOMAS TANNER, 53 15 9 mo. 1869

*Winthill, Sidcot.*

ELIZABETH TAW,	52	8	10	mo.	1868
<i>Reading. Wife of John Taw.</i>					
NATHANIEL THOMPSON,	60	25	10	mo.	1868
<i>Upper Rathmines, Dublin.</i>					
JANE THOMPSON,	83	24	6	mo.	1869
<i>Wilmslow, Cheshire. An Elder.</i>					
MARGARET THORP,	5	28	1	mo.	1869
<i>Manchester. Daughter of Henry and Lucy Thorp.</i>					
AMELIA THORP,	40	25	6	mo.	1869
<i>Hull. Wife of James Thorp.</i>					
MARTHA TOLL,	86	15	7	mo.	1869
HANNAH TOLL,	89	7	9	mo.	1869
<i>Woodbridge. An Elder.</i>					
ELIZABETH TUKE,	42	22	1	mo.	1869
<i>Hitchin. Wife of James Hack Tuke.</i>					
WILLIAM TURNER,	65	27	7	mo.	1869
<i>Birkdale, Southport. An Elder.</i>					
ANN TYLER,	68	19	6	mo.	1869
<i>Cheltenham. Wife of John Tyler.</i>					
JAMES VENTRESS,	76	3	1	mo.	1869
<i>Gildersome, near Leeds.</i>					
FRANCES WALKER,	72	8	1	mo.	1869
<i>Cotherstone. Widow of Henry Walker.</i>					
ELIZABETH WALKER,	77 $\frac{1}{2}$	25	6	mo.	1869
<i>Darley, Yorkshire.</i>					
ANN WARDELL,	53	22	7	mo.	1869
<i>Moyrusk, Moira. Wife of George Wardell.</i>					

ANN WARING, <i>Waterford.</i>	87	23	6 mo.	1869
Widow of Thomas Waring.				
CHARLES BORHAM WARNER, <i>57 27</i>	7	mo.	1869	
<i>Hoddesdon, Herts.</i>				
CATHERINE WEBSTER,	76	21	2 mo.	1869
<i>Bristol.</i>				
ELIZABETH WELLS,	58	20	11 mo.	1868
<i>Kettering.</i>				
JANE WHITE, <i>Cork.</i>	50	10	1 mo.	1869
Daughter of James E. White.				
JOSEPH WHITE, (nearly)	51	25	7 mo.	1869
<i>Clonmel.</i> Son of William White.				
REBECCA WHITFIELD,	68	15	4 mo.	1869
<i>Killatee, County Cavan.</i> Widow of Isaac Whitfield.				
ARTHUR HENRY WIGHAM,	6	25	1 mo.	1869
<i>Monkstown, Dublin.</i> Son of John R. Wigham.				
WILLIAM WILKINSON,	58	28	9 mo.	1869
<i>Middlesbro'.</i>				
WILLIAM WILLIAMSON,	71	15	8 mo.	1869
<i>York.</i>				
ARTHUR HENRY WILSON,	19	3	5 mo.	1869
<i>Flounders Institute.</i> Died at Kendal. Son of Henry Wilson, of Kendal.				

Perhaps there are few things more affecting than to see life cut short in opening manhood, especially when not only the expanding faculties

are fresh and lively, but the heart also is influenced by the love of that which is holy, pure, lovely, and of good report: and such appears in no common degree to have been the case with Arthur Henry Wilson. Cut down at the early age of nineteen, the fond hopes and anticipations of a happy and useful life on earth are snapped as in a moment; and the awestruck mind can only say with the Psalmist, "I was dumb, I opened not my mouth, O Lord, because Thou didst it."

He was born at Ackworth, on the 19th of Third month, 1850. In very early childhood, it is believed that the grace of God in Christ Jesus rested upon him. His first tendencies did not seem so much to be the result of circumstances, as to have a purpose and an aim; and that aim was blessed. His sense of duty was quick and influential. This was the secret of his success, as a schoolboy and as a student, and in higher aspirations still. Even at five and six years of age, his little pocket books record from the beginning of the year unto the end, the occurrence of all meetings that came in course; and his surviving father does not know, that through his life of nineteen years, he ever tried to absent himself from a meeting, on any ground whatsoever.

After a happy and useful course at Kendal School, when he found that an opening was sought for his entering into commercial business, he distinctly avowed that, after much thought, he had chosen for himself the avocation of a Teacher, and believed it was his calling: that he wished to follow that in which he could be of most use to his fellow-men; and if duty required it, he would be right glad to go to America, and teach and help the Freedmen. He often said, and to many individuals, that he never regretted his choice of a profession. "No," said he to one of his aunts, a few months before he died, "I believe it was right."

There was a happy equilibrium, a wonderful balance in his endowments both of body and mind. He was a keen observer, but of a careful and accurate judgment; of exquisite sensibility, yet very courageous; gentle and even tender in his attachments, but steady and manly in his bearing; clever at cricket, and hearty in the games of youth, yet punctual and thorough in his studies; pleasant and obliging in social intercourse, yet with a heart alive to the most solemn responsibilities. "We are all very fond of him," said one who saw him daily, "and I believe he is seeking to live in his Saviour's love, and to please Him."

In preparing for a teacher's life, he entered in the year 1867 as a student at the Flounders Institute in Ackworth, and prosecuted his studies with ardour. He thoroughly enjoyed his work, and never rested till he was conscious of power over it, and ease in its performance. In language he was critical as to style; and he showed much discrimination in his remarks on the Latin or Greek authors. He passed the matriculation examination in London successfully, and was preparing with equal care for the first B.A. It is believed also, that in some of the languages he was resolved to try for University honours. Yet he never worked for display. There was no pretence in his nature. "When examinations come," he says, in a letter, "I am resolved not to make myself a slave to the detestable practice of '*cramming*' at high pressure. The manner in which I acquit myself shall be a fair criterion, if possible, of what I possess." . . . . "We expect," said his principal, in Twelfth month, 1868, "Arthur Henry will pass the examination with credit to himself, and to us."

He was a diligent reader of the Greek Testament, and marked many passages, particularly James iii, 17, 18, on the wisdom that is from above. These are a key to much of his life. He

chose a motto from the Greek: *Ἐν ἀνθρωποῖς εὐδοκίᾳ* (*Good will to men*). "Nearly twelve months ago," says his father, "I had some conversation with my dear Arthur Henry on the 13th chapter of the 1st of Corinthians, and read the chapter with him from Luther's version. After his decease, I found amongst his papers an exquisitely written sheet of manuscript. My eye rested with delight on the first page, which I found to be the whole of the chapter on Charity in the Greek character, accurately and lovingly copied." On turning the leaf, the following remarks were met with, written apparently without any subsequent correction.

(*Memorandum.*)

"As the early twilight of a winter's day darkened, causing objects, well known at other times, as it were to blend together, and form new fantastic and ever-varying shapes, ——(*no name*) was engaged in reading and thinking over this sublime passage of the great Apostle. When he had ended it, he laid aside the book that was in his hand, and his thoughts involuntarily pursued the same course that they had been led into: and as it was grateful to himself, he made no effort to restrain them, or to turn them into any other

direction. ‘Would that I could feel,’ said he to himself, ‘that these beautiful truths sank down into my heart, and watered, like a gentle shower, the grain of living faith there implanted ! Would that they caused it to spring up and bud, striking deep and firm root downwards, so as to endure when the trying heat visited it ! Ηστις Ελπις, Ἀγαπη—(*Faith, Hope, Charity,*) the father, the mother, and the darling child ! The Child that is to grow up, tended by parental care,—become the ardent youth, then the strong man,—the joy, the stay, and the rich reward to the happy shepherds of its early days ! *Greater* than they, indeed,—but only so that it may have more strength, whereby to impart comfort and encouragement, when the shades of evening draw on apace. . . . Thou who art the giver of every good and perfect gift unto Thy creatures, bestow upon me, though unworthy of it, even this Child, the proof of Thy love ! Guide it, and train it Thyself, that I may find a staff whereon to lean, when my course seems drawing to a close.”

Such was Arthur Henry Wilson’s meditation, and his prayer in the last winter of his life, when no one thought it was so nearly “*drawing to a close.*” And so his amiability of disposition, and his Christian love to all, grew and ripened, till its

fragrance filled the atmosphere that surrounded him. A Minister in attendance at his funeral testified, that, "short as their acquaintance had been, having only met him for a few hours, a month previous, he took knowledge of him that he had been with Jesus." A fellow student says, "As a companion, he was cheerful and amiable in the full sense of the word. Those who had the privilege of associating with him, cannot readily allow the force and purity of his character to fade from their memories." Another young man writes, "I did not know much of Arthur personally ; but whenever I was in his company, his kind spirit and genial manners always seemed to be animated by the lofty principle of Divine love, working in his heart, and moulding his life." He lived in the love of all his relations, young and old. One who attended him in his last illness says, "Arthur was so inexpressibly dear to us, that I cannot trust myself to enlarge on the beauty and maturity of his character." After a time of much enjoyment, in a farewell visit of two of his cousins to Ackworth, previous to leaving England for Australia, in the First month, 1869, he placed in their hands, on parting, a letter full of affection, in which, after regretting the end of their pleasant intercourse, he says, "We have

now nothing to do but set resolutely to work, at the duties which may lie in each of our daily paths, with a determination to discharge them to the utmost of our power; seeking, in the meanest, help and guidance from a higher source than our own selves. In the quiet moments that succeed the hours of occupation for mind or fingers, let us cherish a bright flame of affection for all absent loved ones. . . . . Let us pray for them to our Father in Heaven, that He would guide and protect them, and that they and we may be blessed by the bond of His love, from which will proceed love to one another."

Arthur Henry Wilson accounted it one of his privileges to attend the Reading and Scripture Meetings, held in alternate weeks by the Friends of Ackworth Meeting: in which he was mostly a silent but attentive auditor: though not always without some feeling of uneasiness, when (probably from the remembrance of his youth and comparatively short experience) he forbore to express the feeling of good with which he was favoured. For about five months before his decease, he took much interest in helping to conduct a cottage Scripture meeting at a hamlet in the neighbourhood: and was at times enabled so to open the meaning of the chapter read, that the people's

hearts were reached, and impressed by what they heard from his youthful lips. A few times he offered prayer at those meetings ; spreading his concern for himself and others in much humility before the Lord. On one occasion when about thirty persons were present, he bore a testimony to the necessity of building on the sure foundation, on the rock Christ Jesus : and declared that every day of his life, since he had known this, he valued religion more and more."

At another time, he went by invitation to one of the Scripture Reading Meetings, which had been kept up by Ackworth Friends for some years, at the Normanton Railway Station, in a room kindly granted by the directors for the purpose. After the reading of the chapters, the company, about fifty in number, sat as usual for some time in silence ; when Arthur rose, and in broken tones said, he had feared those present might think, " What can one so young have to say about the way of salvation ?" but that such had been the sense brought over him of the goodness of God to him, that he felt he must tell them of it : how he had been brought to see himself a sinner in the Divine sight ; that his Heavenly Father, in His great mercy to him, had washed away his sins, and given him a firm hope of salvation ; and

that now he could bear his testimony to the peace, which followed the acceptance of Christ as his Saviour. He then spoke of the same pardoning mercy and the same peace being offered to all present, both young and old ; and entreated them not to rest, till they had secured it for their blessed portion.

This firm hope and assurance of salvation was not, however, attained without a struggle, without wrestling in spirit for the blessing. There is a confidential letter addressed to a Friend of maturer years, who had found it in his heart to send him some lines of spiritual encouragement, which evinces what is here said ; and it may be profitable to some of our younger readers to peruse this interesting document.

“ My very dear friend,

“ I am quite unable to find words to express my deep feelings of gratitude, for the kindly interest thou hast manifested in me. I cannot but take it as an evidence of God’s great love to me, however unworthy of it I may be : and that even in such a thing as that, His gracious Spirit has been working for good, prompting the deed in thy own heart, and rejoicing myself as the recipient. It is my earnest prayer, that thou mayst be enabled to feel

true joy and peace, in having extended to a weak and halting brother, if I may be permitted so to style myself, the hand of Christian aid and encouragement.

“Often have been the seasons of trial, and almost of despondency, when all around seemed dark and lowering, and a thick veil was upon my heart. But in mercy God condescended to remove it, and to send forth the Dove of His love and peace, which hovered as it were upon the deep, seeking “rest for the sole of her foot.” And, alas! was I always ready willingly to afford a resting place, where she might abide continually? When I was permitted to hear Christ knocking at the door for admittance, did I gladly respond, and receive Him with all the earnestness of my young heart? My dear friend, I did not; else true abiding peace would have been mine ere this, and the visitations of the Good Spirit, instead of being seasons of awakening out of spiritual slumber and sloth, would have been rich times of refreshing, and encouragement to press forward in this Christian course.

“May I be favoured to take warning from what is past; and in the time to come, be it longer or shorter, grasp firmly this inestimable treasure,—the sense of acceptance with God for

Christ's dear sake; and live no longer in the cruel bondage of sin, but in true liberty. In this way, methinks I shall spend a happy life,—a pleasure and a strength to those around me, and an adorner of the doctrine of Christ. With dear love, I remain,

“Thy attached friend,

“Arthur H. Wilson.

“Twelfth month, 20th, 1868.”

An attack of enteric fever having seized several inmates of the Flounders Institute, the session was prematurely closed, and in the Third month of 1869, the students who were well returned to their homes. In about three weeks afterwards, Arthur Henry Wilson became the subject of this disease, and was so rapidly prostrated, that within a fortnight he breathed his last. During the progress of the fever, his mind often wandered, but at other times was remarkably clear. He seemed to dwell more on the toils and fatigue of those around him, than on himself: often entreating them to take rest, and expressing his pleasure when they complied with this request. There was no trace of alarm about him; perfectly calm, with a heavenly smile he accepted the words: “The Lord is my Shepherd, I shall not want.”

The day on which the doctors gave a discouraging report of his symptoms, his mind rambled ; but soon recovering from it, he said to his aunt, " Is it my cross, auntie, is it my cross ?" She replied, " Yes, darling, it is thy cross : but in the time of thy weakness thy Saviour is bearing it for thee, and I believe thou hast only to lean upon it." Arthur answered, " How sweet ! how sweet !" On the lines being repeated,

" I'm nearer home to-day.

Than I ever have been before,"

he dwelt on the word *home*, and often during the day was repeating it over to himself,—" Home,—home,—sweet !" The medical men were often astonished at the clearness and precision of his answers, and one of them said, he had rarely, if ever, seen a more striking triumph of mind over body. At seven in the morning of the 3rd of Fifth month, his nurses observed a sudden change, and before nine o'clock, the spirit had returned to God who gave it.

He was a great admirer of the German hymns, especially Luther's great hymn. On the fly leaf of his Testament was found inscribed the first line of that hymn, " *Ein festes Burg ist unser Gott*," (a strong tower is our God.) In his handwriting was also found the German of the following :—

"Weep not for me ! salvation's ground  
And my sweet Saviour I have found."

One of the last hymns he copied was a fragment, and entitled "*Burial Hymn*," the sense of which is as follows :—

"Weep not!"—(thus wrote he for his burial hymn,  
Which other eye saw not till he was gone,)—  
"Weep not ! my flight I take beyond the rim  
Of earth's horizon : here my race is run.  
No darkness there my streaming eye shall dim,  
No phantom blur the illuminating Sun ;  
For I shall rest in the full light of Him,  
Who from the tomb uprose, and victory won.  
Weep not for me ! my Saviour I have found,  
He in His love salvation gives to me,  
Whose throne in Heaven redeemed souls surround.  
Weep not for me ! I hear the symphony  
Of harps angelic,—while there hover round  
The immortal three,—Faith, Hope, and Charity."

It may seem superfluous to add more : but we subjoin extracts from two letters,—one written by an intimate schoolfellow of his own age ; the other by one of riper years, who had known him from infancy, but whose intercourse with him of later years had been but slight.

"I have heard with sorrow," writes the former, "of the death of the second of my two most intimate friends at Kendal. In his last letter, Arthur Henry sent me the *carte* of a late schoolfellow. I shall keep these two linked

together in a sorrowful, yet happy remembrance. I seem lonely now, with the two friends I most loved gone from the earth, and I feel sure in both cases to Heaven. . . . I may truly say, I never knew any one better than Arthur Henry Wilson. I shall never forget him. He has given me what good advice he could, many times."

The latter writes as under:—"I can hardly express my estimate of dear Arthur's character, without appearing to exaggerate. Perhaps I never knew a young person, with whom I had so little intimate acquaintance, that I felt more attached to. When I spoke to him, even on the most common matters, I always felt such a presence of what is lovely, as won my regard and affection. I believe him to have been an opening bud of promise, which, ere we were aware, was ripe and ready to be transplanted into the paradise of God. But that which is the pledge of his everlasting felicity, enhances the sense of our loss."

ROBERT WILSON, 71 1 9 mo. 1869

*Newcastle-on-Tyne.* An Elder.

THOMAS WISE, *Brighton.* 5 25 3 mo. 1869

Son of Thomas and Mary Wise.

MARGARET Woods, *Lewes.* 90 15 12 mo. 1868

ALFRED WORMALL, 11 2 12 mo. 1868

*Marsh, near Huddersfield.* Son of James and  
Eliza Wormall.

MARY WORSDELL, 57 10 6 mo. 1869

*Crewe, Nantwich.* Died at Silverdale. Wife  
of Nathaniel Worsdell.

This dear Friend had a long and painful  
illness of upwards of eighteen months, which she  
bore with exemplary Christian patience and  
resignation. She frequently expressed her sense  
that it was all in the ordering of Divine Love,  
and all in mercy, intended for her real good;  
and that she received the discipline, painful as it  
was, as being from the hands of her loving  
Saviour; and that she believed the trial was not  
for herself alone, but also for the benefit of  
others.

She was a person of an enlarged mind, and  
favoured with excellent natural abilities,—all, it  
is fully believed, sanctified by Divine Grace. She  
was of a truly catholic spirit, embracing all in  
universal love. Her sweet disposition endeared  
her greatly to her family, and to all who had the  
pleasure of her acquaintance. She was most ex-  
emplary in the training up of her dear children in  
the Lord's holy fear and love; desiring that they  
should be dedicated to His service, who had

purchased them with the price of His own most precious blood.

She expressed her full belief that her Saviour had washed away all her sins, and said: "My Saviour wore a crown of thorns for me." "I have cast all my burden upon Him, and I believe He will receive me." Her last audible expressions were, "Meet in Heaven." She endeavoured to comfort her dear husband under his affliction, saying "it will not be very long ere we shall be reunited." She departed this life without a struggle, falling sweetly "asleep in Jesus:" and a most heavenly smile rested upon her countenance, as if permitted to assure her dear husband and children, that she had entered into the "Glorious Rest" through the infinite merits of her dear Redeemer.

The interment took place at the ancient meeting house at Brigflats, near Sedbergh, Yorkshire, on the 14th day of Sixth month, 1869. A solemn meeting was held on the occasion, and testimonies were borne to the preciousness of the "Faith in Christ," and of full and complete Redemption in and through Him.

MARY (called MARIA) WRIGHT,

*Cork.* An Elder. 76 25 1 mo. 1869

As this dear Friend, who for some years

occupied the station of Elder, was well known and beloved by many, it is believed that this short memorial will be acceptable to those who associated with her in religious fellowship, and valued the influence of her Christian example, as an evidence of the power of Divine grace to instruct, preserve, and support through the varied vicissitudes of life.

Although naturally of a lively disposition, she was religiously inclined in early life; and with advancing years, whilst attentive to the pressing cares of a large family, she was favoured to experience a growth in grace; and thus became qualified to help and encourage others.

Our dear friend was not unmindful to entertain strangers; many of our younger Friends, as well as others of more advanced years, will remember that kindly welcome to her house, which was prompted by a sociable disposition, as well as a feeling of Christian fellowship. She was truly a lover of hospitality, a lover of good works. Prizing that love which is a characteristic of the disciples of Christ, she laboured to promote peace and goodwill. She was surrounded by a happy family circle, and many kind friends, whose regard she highly valued. In her general intercourse she endeavoured to evince the charity which thinketh no evil; and was an example

of Christian forgiveness, when circumstances occurred to trouble her naturally sensitive mind.

True sympathy with the poor and afflicted, was largely manifested by her acts of kindness in times of need; and even when in a very feeble state, she constantly bore them in remembrance, and their wants were often among her first enquiries. Being concerned to consider the poor, there is ground for believing that, according to the declaration of the Psalmist, she experienced deliverance in the time of trouble; some of her afflictions being the loss of children in the prime of life; but especially, when her beloved husband was removed by death in the year 1849, the sustaining power of the Divine arm was felt to be mercifully granted her. It was her constant concern to exercise a tender and religious care over her family; desiring, also, that through obedience to the teachings of the Holy Spirit, her fellow-professors might be kept faithful to their Christian principles.

Increasing bodily weakness caused her to be much confined to the house during the last few years: still her interest continued in the prosperity of our Society; and cheerfulness, even in this feeble state, was the covering of her spirit. Patiently waiting, and quietly hoping, she neared the end of life. To the younger ones about her, this evening

calm was very instructive ; showing how religion can overcome the frailties of age, as the cords which bind to earth are one by one being loosened.

Her last illness lasted but a few days ; she evidently thought it likely to terminate in death : saying that, if pleasing to the Almighty, she desired it might be so : repeating at different times, "I am in the Lord's hands." She gave parting advice, conveying deep instruction, to a few who visited her. All fear seemed to have been cast out, as no shadow of a cloud could be observed to obscure her serenity : and that which marked her character through life, manifested itself as she entered the dark valley. The power of utterance soon became too feeble for much expression ; but her mental powers appeared clear to the last. Her trust being in Christ alone for acceptance, He, who was the all-sufficient help in the trials of this life, was her assurance and peace at its close, and granted her an entrance, as her friends assuredly believe, into His kingdom of rest and joy.

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*INFANTS whose Names are not Inserted.*

Under one month	...	Boys	5	...	Girls	4
From one to three months...	do.	0	...	do.	4	
From three to six months...	do.	9	...	do.	0	
From six to twelve months	do.	6	...	do.	1	

TABLE.

*Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1866—67, 1867—68, and 1868—69.*

AGE.	YEAR 1866—67.			YEAR 1867—68.			YEAR 1868—69.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year* .....	15	10	25	9	17	26	20	9	29
Under 5 years .....	21	20	41	18	23	41	39	21	60
From 5 to 10 years .....	3	7	10	3	1	4	2	5	7
" 10 to 15 " .....	3	3	6	2	1	3	5	4	9
" 15 to 20 " .....	4	5	9	2	6	8	5	4	9
" 20 to 30 " .....	7	8	15	7	14	21	11	8	19
" 30 to 40 " .....	5	10	15	4	13	17	8	13	21
" 40 to 50 " .....	6	15	21	6	8	14	5	8	13
" 50 to 60 " .....	13	19	32	14	15	29	19	22	41
" 60 to 70 " .....	33	40	73	22	43	65	29	30	59
" 70 to 80 " .....	49	47	96	37	54	91	30	48	78
" 80 to 90 " .....	11	30	41	10	35	45	14	23	37
" 90 to 100 " .....	3	5	8	0	4	4	2	6	8
All ages.....	158	209	367	125	217	342	169	192	361

\*The numbers in this series are included in the next, "under 5 years."

Average age in 1866—67, .. 55 years, 6 months, and 7 days.

Average age in 1867—68, .. 55 years, 6 months, and 8 days.

Average age in 1868—69, .. 50 years, 9 months, and 5 days.

## APPENDIX.

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“A LITTLE CHILD SHALL LEAD THEM.”

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JOHN EDWIN BROWN,

*Who died at Kingston-upon-Thames, on the 15th of  
Fourth month, 1868, at the early age of  
eleven years.*

*(Name reported last year.)*

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It is with especial tenderness of heart, that the following notices are brought together of the obedient footsteps of a little child, along “the straight and narrow path which leadeth unto life eternal.”

John Edwin Brown was born at Cirencester, on the 14th of Fifth month, 1857, and was the eldest son of John and Augusta Mary Brown (born Freelove.) He was of a singularly docile disposition, and from his earliest age was thoughtful beyond his years. When only five years old, he lost his father. Little John (or “Johnny,” as he was familiarly called in the home circle,) endeavoured to console the grief of his sister, by

saying, "Thee know, Tottie, father will never suffer any more pain now; and if we are good, we may soon go to him,—he told me so." The father, on his death-bed, had given his little son a parting injunction to "be a good boy, and take care of his mother." From this cause, the child henceforth regarded his mother's happiness and prosperity as the great object of his life, and herself as a special legacy left him by his father. His obedience to her was constant; and his mother has frequently remarked, that her "dear Johnny" had never caused her anxiety, and that a look or sign always sufficed to check him in any thing unpleasing to her. Though very thoughtful, he was a cheerful and happy child; but cared less for play than is usual with children. He always preferred to occupy himself with a book, or with writing and drawing upon his slate.

His mother, to support her children, opened in Kingston a shop for the sale of Berlin wool work, and other elegant kinds of embroidery. Her little son not only took a lively interest in her business, but became very expert in the use of the needle; producing with his agile, delicate little fingers beautifully executed work. He had remarkable powers of invention, and planned and executed many new patterns, which invariably

proved very saleable. Having religious ideas always uppermost in his mind, these designs not unfrequently assumed the form of Christian emblems: as, for instance, the vine-branch with its depending bunches of grapes, the cup, the Saviour's cross, the dove that alighted upon Him at His baptism, and the full ears of corn, typical of the "bread which cometh down from Heaven." These ideas and designs always originated with the child himself, and were in silence wrought out with patient stitches upon the canvas, with his many-coloured wools, which he selected and arranged with great taste. He also found much pleasure in illuminating texts from Scripture. He had great delight in presenting his friends and relations with these little articles made by himself.

Johnny loved to peruse the Holy Scriptures alone, and was frequently found in his chamber with the Bible open upon his knees. Prayer had grown to be the constant attitude of his young mind, and his faith in its wonder-working power was frequently tested. Of this his mother has related to her intimate friends the following remarkable instance.

One day Johnny observed that his mother's countenance (which he read as though it were a book) bore an expression of anxiety. He earnestly

besought her to let him know the cause. Upon which she told her little son, that she was unable to provide the sum needful to pay an account owing for goods to a *traveller*, who would that day pay his stated visit. She said that the sum yet needed to make up the amount required, was fifteen shillings and eightpence ; and that as the day was one of inclement weather, she could not expect many customers to come before the traveller would call. Johnny, upon hearing this, looked gravely at his mother for a few seconds, and then, brightening up, suddenly exclaimed :— “I know what ! Thee pray, mother dear, and I pray, and *it is sure to come !*” He then pushed aside his slate and pencil, and running upstairs, was soon shut up in his chamber ; beseeching, in childlike faith and simplicity, *that* aid from the Great All-Seeing Father, which He has so emphatically called upon His children to ask from Him. Within a very short time, almost before Johnny had ceased his artless prayer and returned to his slate and pencil, an aged lady drove up to the door ; and alighting from her carriage, laid out in purchases precisely the sum of fifteen shillings and eightpence ! Not one penny more or less. The mother came in from the shop with the money in her hand. With

tears in her eyes, and kissing her dear child, she said, (shewing him the money,) "There it is, darling." Johnny, looking in no way surprised, quietly added, "I knew, mother dear, that it would come;"—and then continued his drawing. Nor is this the only remarkable instance which might be recorded of this child's faith in prayer, and of a Divine blessing upon this faith having been strikingly vouchsafed.

A few months subsequent to the occurrence just related, Augusta Brown, though unwilling to separate her son from herself, concluded that it was best to send him to the Friends' School at Croydon. Johnny's letters home spoke of his being very happy under his new circumstances, and of his having attached himself to various of his schoolfellows. He also remarked, that he was more fortunate than most of his companions, since he could each morning have an interview with his two dear sisters; whilst it was not every boy that had relatives at school whom he could thus see. Nevertheless he declared himself very anxious to see again those he had left at home.

During this period he was in good health. But about a twelvemonth before finally leaving school, he became unwell, and was frequently ailing. He had met with an accident at school,

which at the time it occurred had made him seriously ill ; apparently, however, he rallied from its effects, but this was only for a short period.

In one of his school vacations, his eldest sister, who had for some time been delicate, died. She did not die at home, having visited a relative for change of air. This sister, "Nelly," was a young girl of most engaging disposition, and she bore her illness and sufferings with touching fortitude. Her departure was one of *Christian peace*. "This is very mysterious, mother dear," she said, "but it *must* be right. Please don't grieve. My being snatched from thee *must* be for some *wise* purpose." "Never," writes one of the family, "shall I forget the face of little Johnny, when I told him that Nelly was gone!—so marked with agony. Then there settled over it an expression of subdued grief, mingled with calm submission. He stole away upstairs ; and after a while we found him kneeling at his bedside, and earnestly praying for comfort for '*his dear, dear mother.*' After this, for a short time he wept so bitterly, that we feared he might injure himself. He appeared unable to control his feelings, although he repeatedly blamed himself for it, saying, ' how selfish it was.' "

At the end of the vacation he returned to school, accompanied by one of his sisters. He now became seriously indisposed; and not improving in health, it was thought best for him to return home. At length he became so weak, as to be entirely confined to his bed. The doctor who attended him did not however consider his case as hopeless, although he was known to be suffering from *atrophy*.

Those who saw this dear child in his last illness aver, that the beautiful expression of his sweet countenance will never be forgotten by them; the light which gleamed in his eyes, his delicate, almost transparent hands, and his little skeleton-like form. His sufferings at times were acute, and of long duration: but various Friends who visited him remarked, that it was regarded by them as a privilege, to have witnessed his patience, his faith in his Saviour, his love to his friends, and his touching gentleness.

In the earlier part of his illness, he occupied himself much at times with his wool-work, and his pretty inventions of various kinds; making little souvenirs for his numerous kind friends. He also read a great deal; the Bible always remaining the book dearest to his heart, and the one he constantly turned to. He was one day visited by a teacher from his school, who brought him

several books which had been left behind. One of his sisters took them up to her brother ; and when he saw them, large tears gathering in his eyes, he said he felt himself grown too weak to read them. The sister, hearing this, sat down by the bed-side, and burst into tears. He sought to console her, by saying that he was going to Heaven, "where he should see his dear father and Nelly." The sister asked him if he felt afraid to die. He paused for some little time, and replied, "I think so ! I have been so wicked ; and yet I know that Jesus died for me. *Only it must be so hard to die.*" He then requested her to pray for him aloud ; and she was about to do this, when the approaching steps of the physician were heard. A few days later, when asked if he still felt afraid to die, with a sweet smile he exclaimed, "Not now ! Oh, I long to go !"

It was, however, a considerable time before he could express this to his mother. He had found much amusement in embroidering two birds —one larger, one smaller. Having attempted one day to put a few stitches into the larger bird, he said to his mother, "I have done five stitches, but I can do no more." "Not now, my darling," she replied, "not to-day." "No, never again, mother dear ! I could not tell thee this before,

because I knew it would grieve thee ; but I *know* I shall not get well again, *and oh ! I long to go !*" After this, the mother and son used frequently to converse regarding the solemn change awaiting him. His great desire was "to go." He yearned with his whole soul to be with his Saviour. And this yearning became ever stronger, as the end approached. Many times the affectionate watchers around his bed believed, that the last moment had arrived. On one of these occasions, after great trial of pain, the little sufferer flung his arms around his mother's neck, and almost vehemently besought her "to let him go,"—he did "so long to go,"—and he seemed to imagine, that in some mysterious way, her strong affection held him, as it were, to the earth, and retarded his release.

His sufferings seemed to widen his sympathies with others, and not alone did he become more than ever thoughtful of those about him, and solicitous to save them fatigue and trouble, but he sought in his childish way to alleviate any suffering of which he heard, so far at least as it might be in his power.

On one occasion a Friend, who called to see him, told him of the extreme destitution in Finland, where hundreds of children were suffering from want of food ; to relieve which her husband

was then collecting money. Johnny evidently thought much of this; for though he said nothing to his mother or sister on the subject, yet he inquired if the Friend would not come again. As he mentioned this several times, his affectionate mother, desirous of gratifying him, sent to request the Friend would call,—not at all apprehending his motive. When he was told that, in compliance with his request, she was in the house, he asked for his purse. "There is nothing in thy purse," his mother said. But he replied, "Yes, there is, dear mother; please give it me." The Friend, entering the room, said, "Well, Johnny, what dost thou want with me, dear?" He then opened his little purse, and taking out a *bright new shilling*, (a gift to him in the time of his health,) handed it to her, saying, "I wish to send *this* to the starving children in Finland. It is very little, but it is all I have." "This *very* shilling, Johnny?" she asked. "Yes, please, that *very* shilling." And, surely, though that individual shilling might not go to the famishing children of Finland, and his mite could at best do but little, yet the small gift of this loving child-heart would, in the sight of God, be an offering of great value.

To the last, so long as he retained sufficient power to speak, he was full of gratitude towards his affectionate nurses. His tender solicitude

regarding his mother, remained to the very end ; and he not unfrequently remarked, how much joy he had anticipated, in all the comforts which he had hoped to afford her when he was grown a man. His mother once seeing him in much suffering, exclaimed, "Oh, that I could bear my Johnny up to Heaven's gate in my arms !" " *Not in thy arms, mother dear,*" he replied, " but *in the arms of Jesus* would I be borne thither !"

Prayer continued throughout his illness, as in the time of his health, to be his unfailing resource, both for others and for himself. He used frequently to ask for the prayers of the family, and would request all to kneel down around his bed, and unite with him in supplication to the beloved Saviour. Indeed, after death his tiny hands were discovered pressed together, palm to palm, in the attitude of prayer. In prayer the young spirit appeared to have quitted its worn-out tabernacle, and entered upon life eternal.

A day or two before the close, an aged Friend, much beloved by the child, paid him a visit. The little invalid lay upon his bed, so pale and so calm, in the hushed chamber, that the Friend, leaning over him, imagined that the soul must have departed. He was questioning this aloud, when the child opened his large clear eyes.

"Thou art nearly home?" remarked the Friend. Johnny nodded his head. "Though I walk through the valley of the shadow of death, I will fear no evil," the visitor said softly, "for Thou art with me." Again the child responded by a gentle nod. He was too weak to utter a word. The Friend, on taking leave, observed that he should have liked once again to have shaken that "dear little hand;" and the little hand was stretched across the bed, to grasp the palm of his aged visitor. At length the hour of release arrived, and the patient sufferer sank into his last rest peacefully, as a babe falling asleep upon its mother's bosom.

Assuredly this dear child was one of those blessed ones, of whom our Saviour spake when He said, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

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*Some account of*

ARTHUR HOCKNELL DAVY,

*Who died at Harrington Park, Narellan, New South Wales, the 7th of Fifth month, 1868.*

*Aged fourteen years.*

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Arthur Hocknell Davy, the son of Abraham Davy, was a remarkable tender-spirited child even from infancy. Before he could speak plainly, he

knew and could repeat the history of Joseph and his brethren. He was often observed in secluded spots with his Bible, and at Camden General School would frequently retire to a corner of the playground to read. He would have no intercourse with naughty boys, but gained the love of the master, and of the thinking amongst his schoolfellows, who felt and wept his loss. The master, M'Kennett, bore testimony that he was the sweetest child he ever knew: but only by the gentle influence of Divine grace, was he thus early led "to adorn the doctrine of God his Saviour."

His course on earth was terminated by an attack of dysentery, which was short and severe. He was throughout very patient, and never murmured or complained; but seemed deeply sensible of the merciful arm of Divine help, which supported him in a wonderful manner under the painful and wasting disease. He was very grateful to his mother, father, and sisters for their constant attendance on him; and would often ask, "Am I sufficiently thankful, mother, for all your kindness to me, with the trouble I give?"

He was very desirous to hear the Holy Scriptures read to him daily, and spoke of the comfort they afforded him. The day before he

died, he said to his mother: "Father has read such a nice chapter to me,—the 11th of John." It treats, in the raising of Lazarus, of the power, mercy, and tender sympathy of Jesus. He expressed his thankfulness that the same Jesus his Saviour loved him also, and was near to him then, to comfort and help him in his weakness and suffering. "Insomuch," continues his father, "that our souls were often bowed in tearful gratitude to the Father of Mercies, for this His condescending love in the hour of trial. It was very comforting to see and feel the influence of Divine favour at this solemn time; the spirit of our dear departing loved one, flickering on the confines of eternity, yet so loving, so patient, so cheerful, that it was indeed good to be with him. How thankful for every little attention! how concerned for his mother and brothers and sisters! and clear almost to the last."

The morning he died, he said, "How I love my dear Saviour! who also loves me,— and is near to me now." He asked for his sisters and brother to come in, and took a solemn leave of them, affectionately clasping and kissing them all: and then he asked for the boy and girl from the ragged school, who wept as he bid them farewell: and again for the last time called for his two elder sisters, and bid them farewell in

hope of a reunion above to part no more. He then lay still awhile, breathing hardly ;—at last his eyes opened, and he audibly said, “ Joy ! joy ! joy !” then peacefully fell asleep in Jesus.

In consequence of an Act of the Colonial Parliament, the remains could not be interred in Friends' burial ground in Sydney, although an attempt was made to do so, as the Society had not then obtained a portion of the General Cemetery at Haslam's creek, which they have since secured. “ Therefore,” writes his father, “ we had no alternative but to bury him in a secluded spot in our lawn, and I felt deep concern that it might not be viewed as unseemly. But surely it was a memorable time. Our house was crowded, and strength and ability were given solemnly to speak to the people; so that many said, they hoped they should never forget the solemnity of the occasion, or the testimony and exhortation extended to them.”

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MARIA B. NEWBY,

*of Ackworth,*

*died 26th of Ninth month, 1869.*

*Aged 58 and 7 months.*

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Maria Newby was born in 1811 at Carlton Biggin near Skipton, and was the fourth

in a family of seven, of whom only the three youngest survive her. She was the daughter of John and Isabel Brown. Her mother's maiden name was Tattersall, and of John Brown a memoir is given in the "*Annual Monitor*" for 1859. As the immediate descendants of Joseph Brown of Lothersdale, a minister, and a confessor for the Truth by a long and grievous imprisonment, the children were early taught to cultivate a conscience void of offence, towards God and towards men: and week by week were led over the steep moor above their dwelling, to join the scattered families from the neighbouring hills and valleys, who at that time met in the well-filled meeting house in Lothersdale.

The farm house of Carlton Biggin was pleasantly situated at the foot of Ramshaw Moor, or Ravenshaw, as it is supposed to have been originally called. Below lay the cultivated fields and meadows through which the River Aire pursues its earlier course, and in full view was the town of Skipton, surrounded by hills of picturesque and pleasing outline. Amidst such scenes Maria Brown passed a happy childhood, in the company of her brothers and sisters, being of a lively and affectionate disposition, and early imbued with a love of nature, both in its simpler and more im-

posing forms. And she was early impressed with a love of what was good. As she sat on her low seat in the crowded meeting, she observed among the mothers in that company the exercise of the soul breaking forth in tears, and felt there was a worship beyond that of the lip and the tongue. One little circumstance especially, at this period of her life, sank deep into her childish mind. She had an aged uncle, hale and vigorous, on whom years seemed to bring but few infirmities: and as she was one day looking out of an upper window, two or three gentlemen came up the hill on their way to the moor. "Well, Mr. Binns," said one of the party jocularly, "how are you? why you mean to live for ever, don't you?" to which the old man quietly replied, in words full of meaning, "Yes, I hope so."

As Maria Brown grew up, she felt that she was not only "the child of parents passed into the skies," but also the child of singular providences. In very infancy, she was rescued from drowning, having fallen into a shallow well;—when somewhat older, in crossing the moors, she came upon a treacherous boggy turf, in which she sank, and felt herself rapidly drawn downwards, when by throwing her arms forward she was able to lay hold of the bent, and scramble out;—and

in maturer years, retreating hastily from a dingle on the commencement of a heavy shower, she had only just obtained shelter, when a flash of lightning shivered a tree under which she had passed two or three minutes before.

In 1824, she first came to Ackworth as a pupil, and ten years later accepted a situation in the household, continuing to reside in the school family till 1845. To many friends, now mothers of families, and others in various parts of this country and elsewhere, her name recurs as a cheerful reminiscence of their school days at Ackworth. She recognized all claims upon her kindness ; and having herself experienced, when at school, the comfort of a guardian and friend, she took delight in helping all who were depressed, or in want of comfort. With lively sympathy she entered into the pleasures, as well as the trials, of youth ; yet without giving way to unwise indulgence, or conniving at faults,—which she looked upon as no kindness. Many were the pleasant readings, and the innocent amusements, that made her company attractive : nor was she negligent in offering private advice when needed. Friendships were formed of an enduring character among the teachers and the officers of the school, from the heads of the family to those in humbler

position. This period of her life was a truly happy one, a period of mental improvement, and of spiritual growth. But when her widowed sister withdrew from the Institution by again entering into the married state, Maria Brown also left Ackworth, to return ere long in a new character.

In addition to her official duties at the school, she was during those years an active Tract Distributor. Passing from house to house on this errand, lending out and again collecting the tracts, she became acquainted with the villagers, and would often read a page or two for their benefit. It was in these rounds, that she succeeded, with the help of a fellow-labourer, in teaching a very old woman in her district to read the Bible, notwithstanding her advanced age. Soon after the accession of the present Queen, she united in visiting a hamlet beyond the limits of Ackworth, to obtain signatures to a petition from the women of England, for the entire emancipation of the slaves in the West Indies. In this undertaking the visitors were much struck with the ignorance and the miserable dwellings of the poor ; and their representations produced such effect, that a Dorcas Society was established, in which she took an active part, and which was carried on

with diligence for many years. The Temperance cause early engaged her warm support, and her influence was powerfully exerted, both in private, and by a diligent attendance of temperance meetings, to forward its object. "It always appears to me," she observed, "to be one of the happy harbingers of that blessed day which is sure to come, when righteousness shall cover the earth, as the waters cover the sea ; but drunkenness must be banished from the land, before that can come to pass."

In the year 1846, she was united in marriage to John Newby of Ackworth, and became thenceforward a permanent resident in that meeting. The varied experiences, through which her heart and mind had expanded from year to year, and the desire that in this step, as in all others, she might see and do that which was right, and of the Divine ordering,—enabled her to enter on this new sphere to the strength and comfort of others, and her own spiritual advancement. Her faith in Christ, and in the eternal promises, deepened her early sense of religious obligations. She saw

—————“a hand Divine

In all the good and ill that chequer life,”

and she believed no one did wrong without suffering for it, and that those who do right shall in no

wise lose their reward. In family troubles, she was the first to succour: and in times of sickness as well as of trial, she was always ready with such sympathy, such truthful instinct anticipating every want, such fidelity and endurance, that she was a comforter both of body and soul. Hers was repeatedly *the holy ministry* of cheering and raising the drooping spirit, till she partook of the joy of angels in seeing the clouds disperse, death lose his sting, and the grave his victory, under the clear unfolding of the love of God, in the face of Jesus Christ as our atoning sacrifice, our surety, our Redeemer, our all in all.

Her views of life were simple, straightforward, and practical. She had no affectation, and recoiled from it in others. She was not hasty in placing confidence in strangers: but when once formed, her friendships were strong and enduring. In visiting the poor, she took pleasure in finding out the *really deserving*. She felt much for the afflicted, the downtrodden, and those who were going astray. She was tender of wounding their feelings, or the feelings of any; and was very indignant at those who wilfully or inconsiderately exposed the failings of others.

And all this was *a part of her religion*. She did not separate social duties from religious obligations. She believed that we were created

for this world as well as for the next, and that our work lies here first: and thus we are ripened for the world to come. She loved to promote cheerful and lively recreation, if it was only innocent, "using this world as not abusing it." When unable to bear the sitting of two meetings in one day, she often spent the First-day afternoon in reading-visits, to those who were at home from age or otherwise. During the lingering illness of a young man, a labourer, who died of consumption, she read to him from day to day for months, finding him very ignorant; till his mind was opened, and he learned to read some of the Psalms for himself: and on the Sabbath-day his former companions would often come in, and listen with interest.

She had great faith in the Spirit's guidance, and was prompt to follow impressions of duty. Once she exclaimed, on hearing of a death in the village, that she had felt a strong inclination to go and see the individual, but put it off as inconvenient,—and then it was too late! On another occasion she went, under a like feeling, a mile's distance to see an elderly Friend, and took with her something to read; which proved so timely, that her friend exclaimed, "Now, surely, the Lord must have sent thee: I was very low, and thy visit has comforted me."

Maria Newby was a diligent student of the Holy Scriptures, which she learnt to value more and more from day to day: often regretting that she had not more biblical knowledge, though not wanting in it. She took great interest in the Ackworth Scripture Meetings, and at various times contributed papers on the subjects under review. She often made abstracts of what she read, and copied striking passages; and was particularly fond of well-written biography. The following sentiment occurs more than once in her memorandums, and was beautifully illustrated in her experience. "It is the very nature of the life of faith to be cheerful. It looks upon the past as forgiven, on the present as approved, and on the future as sprinkled over with hope, and full of glory."

For rather more than two years before her decease, in obedience to a sense of duty, she had from time to time appeared in the ministry in our religious meetings. Doubtless she had much to overcome in this act of dedication to her Lord; but her mind seems to have become decided on the subject, after attending the death-bed of a near relative, who deeply lamented her own want of faithfulness, in not yielding in early life to such a call. There are more than a few, who can testify to the help and comfort they received, from her ministrations. And her private labours

were blessed. "Her loving words," says one, "coupled with the sweetness of her spirit, felt precious; and still continue to have a close place and grateful remembrance with me." Her surviving husband cannot over-estimate her wise counsels, her sympathizing love, and Christian encouragement extended towards himself.

Her last illness was one of nearly five months' continuance: during nine weeks of which she was in lodgings in Harrogate. It was throughout a time of great and varied suffering, constantly recurring sickness, and distracting pain. For many weeks before the end, she was unable to lie down day or night. But amidst so much discouraging sickness, pain and weariness, it was wonderful to observe her serenity of soul, her clearness of judgment, her thought for others, her prayers one by one for her relations, her arrangement of affairs. She prayed that her sufferings might be sanctified, and "work out for her a far more exceeding and eternal weight of glory." Once when in great agony, she said to a beloved sister-in-law, "can I bear all this pain?" Her sister remarked that "the Lord would give her strength to bear it, and not lay on her more than she was able to bear." "No," she answered, "He will not. Thy will be done. There is a needs-be for it all."

From an early period of her illness, she was convinced it was her last, and wished those around her to be aware of it. "Thou hast a desire to depart and be with Christ," said her sorrowing husband; "yes," she added with great emphasis, "which is *far better*." She loved to hear a chapter from the Bible, and appropriated more than ever the immutable promises of the Gospel. She often repeated in a melodious voice passages from the Psalms, and more than once that hymn of praise, the 148th. She asked one night for a simple and beautiful poem on the Saviour, entitled "*The Old, Old Story*," and called attention to it as the reading proceeded, saying to the nurse, "what a free salvation it is!" Other favourite hymns were read to her, and she fully entered into their spirit and meaning.

Once she very much enjoyed hearing parts of the First Epistle of John, in which the beloved disciple, in the certainty of his simple-mindedness, often says, "*we know*." . . . " *We know* that we have passed from death unto life. . . . Hereby *we know* that He abideth in us, by the Spirit which He hath given us. . . . We are of God, and *we know* that God heareth us. . . . And we have *known and believed* the love that God hath to us. . . . These things have I written unto you, *that ye may know ye have eternal life* . . .

and if we know that He hears us, *we know* that we have the petitions that we desired of him." On another occasion she listened with great pleasure to the 13th chapter of the 1st of Corinthians, and responded to it.

At last reading was very much debarred her, and for weeks she could not bear to listen to it. During this period, when all but her nearest sister were gone to their meals, she would say to her, "O this stillness ! I do love it : dost not thou feel it?" "Yes," was the answer, "and I enjoy it too," to which Maria again responded.

At one time she frequently fainted, and appeared to be sinking. On the first of these occasions, she said affectionately to her husband, "I am going to leave you," and appeared to enjoy perfect peace in the prospect of it. "I hope it is not presumptuous," she remarked, "but I seem ready to say,

' Angels fresh from glory come  
To convey my spirit home, — Alleluia ! ' "

One First-day she swooned away for more than an hour : and the doctor, who thought her dying, told her that her sufferings would soon be over. In the midst of it she smiled twice very sweetly. She afterwards said, she thought she saw a most lovely face looking down upon her : then the whole room seemed to glow like fire,

which afterwards settled into a tranquil light. "Maria," said her beloved sister-in-law, "do you feel Christ near to you?" She gave no answer, and was supposed to be unconscious. Subsequently she explained that she had heard the question, but was unable to speak, yet thought to herself, "if He were not near, where should I be at such an awful moment?" Her faith, however, was not one of ecstasies: it was calm, tranquil, sure, unshaken. She *rested* on the promises. "I have a full confidence in my Saviour," she said to a visitor from a distance, "but it is not by our own righteousness, but according to His mercy He saveth us." About a week before the end she said, "I am so racked with pain that I cannot talk much; but all is peaceful and serene: the enemy has *never* been suffered to come near."

In all her illness she appeared to have no doubt, no misgiving; and when at last, after some hours of difficult breathing, she closed her eyes in death, it was without a spasm or a groan; her countenance retaining not only an expression of perfect rest, but a peaceful smile of holy satisfaction, as if she had now attained the blessedness her soul longed for:—"asleep in Jesus," and "for ever with the Lord."







